

THE
TRUTH OF
three Things,

VIZ,

The Doctrine of *Predestination,*
Free-will, and
Certainty of Salvation.

As it is maintayned by the Church of
England,

Wherein the grounds of Arminianisme
is discouered, and confuted.

ROM. 8. 30.

*Whom hee did Predestinate, them hee also Called; and whom
hee Called, them hee also Iustified; and whom hee Iustified,
hee also Glorified.*

Printed 1633.

THE
TRUTH OF

Three Things

As it is maintained by the Church of
England
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Wherein the grounds of Antiquarian
is discussed, and concluded.

From 8. 30.
in the Church of England, from the 1st of July, and before
the Church of England, and before the 1st of July, and before
the Church of England.

Printed 1633.

The Doctrine of Predestination delivered, and approved by King

JAMES, our late Soueraigne of
Famous MEMOIRY.

God hath two wills, a reuealed will towards vs, Medit. on the Lords prayer. and that will is here understood; hee hath al-
so a secret will in his eternall counsell, where-
by all things are gouerned, and in the end made euer
to turne to his glory: often-times drawing good effects
out of bad causes, and light out of darknesse, to the
fulfilling either of his Mercy, or Iustice, &c. The first
Article of the Apostles Creed teacheth vs, that God is
almightie, how euer Vorstius and the Arminians
thinke to rob him of his eternall Decree, and secret
will, making things to be done in this world, whither
he will or not.

Wee doubt not but that their Ambassadors which
were with vs about two yeares since, did informe them
of a fore-warning that we wished the said Ambassadors
to make vnto them in Our name, to beware in time of
seditions and hereticall Preachers, and not to suffer
any such to creepe into their state. Our principall mea-
ning was of Arminius; who though himselfe were
lately dead, yet had he left too many of his disciples be-
binde him. Declar: against Vorstius.

Wee had well hoped that the corrupt seed which that
enemy of God, Arminius, did sow amongst you some
few yeares since (whose disciples and followers are yet
too bold, and frequent within your Dominions) had

giuen you a sufficient warning, afterwards to take
 beede of such infected persons, seeing your owne
 Cōuntry-men already diuided into factions upon this
 occasion, a matter so opposite to vnitie (which is in-
 deed the onely prop and safety of your state next vnder
 God) as of necessitie, it must by little and little
 bring you to utter ruine, if wisely you doe not provide
 against it; and that in time. Thus while his Maie-
 stie is an enemy to the enemies of Prædestinati-
 on, he is a friend and protector to that Doctrine,
 whose enemies he doth oppose.

Articl. agreed
 on anno 1615.

The Articles of Ireland agreed on in his Maie-
 sties Raigne, cannot bee thought to containe any
 other Doctrine, but such as was approued by his
 Maiestie. In them we reade.

Num. 15.

*The cause mouing God to prædestinate to life, is not
 the fore-seeing of faith, or persenerance, or good works,
 or of any thing which is in the person prædestinated;
 but ONLY the good pleasure of good himselfe. For
 all things being ordained for the manifestation of his
 Glory, and his Glory being to appeare both in the
 workes of his Mercie, and of his Iustice, It seemed
 good to his beauenly wisdom, to chuse out a certaine
 number, towards whom hee would extend his vnde-
 serued Mercy, leauing the rest to bee spectacles of his
 Iustice.*

And that wee may yet more punctually know
 this Doctrine there allowed by Him, to bee verily
 his owne Doctrine, we reade thus from his owne
 Dictates.

Medit. on the
 Lords prayer.

*God drawes by his effectuall Grace, out of that at-
 tainted and corrupt masse, whom hee pleaseth for the
 worke*

worke of his Mercy, leaning the rest to their owne wayes which all leade to perdition.

Prædetermination and Election dependeth not, upon any Qualities, Actions, or Workes of Man, which bee mutable, but upon God his eternall, and immutable Decree and Purpose.

THE DOCTRINE OF THE Church of England concerning Prædetermination.

PRædetermination to life, is the everlasting purpose of God, whereby before the foundation of the world was laid, hee hath constantly decreed by his counsell secret to us, to deliuer from curse and damnation those whom he hath chosen in Christ out of mankind; and to bring them by Christ unto everlasting salvation as vessels made to honour, wherefore they that be indur'd with so excellent a benefite of God, bee called according to Gods purpose, by his spirit working in due season; they through grace obey that calling, they be iustific'd freely, they be made sonnes of God by adoption, they be made like the image of his onely begotten Sonne Iesus Christ, they walke religiously in good workes, and at length by Gods mercie, they attaine to everlasting Felicitie.

Article 17.

Vpon the Articles of the Church of England, there is set forth an Analysis of these Articles, resolving them into propositions; which propositions he saith are maintained and approned by the authority

Master Rogers
Chaplain to
Arch-Bishop
Bamford Sec
the Epistle De-
dicatorie where

hee affirmeth
these propositions
to be main-
tained by the
Church of Eng-
land.

5. Proposition.

authority of the Church of England: and this Analysis, vpon this Article of Prædestination thus inferreth.

Hereby is discovered the impiety of those men which thinke, that man doth make himselfe eligible for the kingdome of heauen. And that, God beheld in every man whether he would use his grace well, and beleue the Gospell, or no, and as hee saw a man affected, so did prædestinate, chuse or refuse him.

But the Analysis it selfe plainly according to the Article rectifieth this disorder, and makes Iustification, Sanctification, and Glorification, to flow from Prædestination; so that Prædestination depends not on them.

7. Proposition.

Diuers be the effects of Prædestination; but chiefly it bringeth to the elect Iustification by Faith in this life, and in the life to come, Glorification; alwayes a conformatie to the Image of the only begotten Sonne of God, both in suffering here, and inioying immortall glorie hereafter.

The heauenly wisdom of our Church in this point, is so fully and plainly expressed by her selfe, that shee needes not to be iustified of her children, yet *ex abundanti*, I adde one or two Testimonies; but first admonishing the Reader to take notice of the Doctrine of the Church of Ireland, before set downe, and withall to beware that hee thinke not two Doctrines to be taught in these Churches, but one.

Doctor Field of
the Church.

lib. 3. cap. 9. ad

corinthios b

Before Augustines time, many great and worthy Prelates and Doctors of the Church, not having occasion to enter into the exact handling of that part of Christian

various

Christian Doctrine, did teach that men are Predestinate for the fore-sight of some things in themselves. And Augustine himselfe in the beginning of the conflicts with the Pelagians, was of opinion; that at the least for the fore-sight of Faith, men are Elect'd to Eternall life, which afterwards he disclaymed as false and erroneous, and taught that mans saluation dependeth on the efficacie of that grace which God giveth, and not his purpose of saving upon the incertainty of mans will. This Doctrine of Augustine was receiued and confirmed in the Church against the Pelagians and Semi-pelagians.

Thus is our Doctrine the Doctrine of the Church, vpon aduise and due examination: the other Doctrine is the error of those that had not duely entred into the exact handling of this point. Now to follow an error, when the truth is vpon due tryall cleared and brought to light, brings that sentence to passe which *Lirmensis* pronounceth. *Absoluantur Magistri, condemnantur discipuli.* The Masters are freed, and the Scholars are condemned. For the one erred by infirmitie, and wanting the occasion of not-erring; the others erre out of more wilfulnesse, and stumble in the day time, hauing a faire occasion of not-erring, of not-stumbling.

*Vincens Lirm.
cap. 11.*

Doctor *Fr. wise* Deane of *Carlile* acknowledgeth the Doctrine of *St. Augustine*, to bee the Doctrine of the Church of *England*, in these words. *

Although our Tenet concerning Predestination, bee no other then Saint Austin and his Schollers maintained a- *Reply to Fisher.
pag. 275.*
gainst the Pelagians.

Now *Saint Austins* opinion is presently to appeare in his owne words, as before it hath beene shewed by

Doctor Field. And in the point of Free will we shall see that the most learned and iudicious King I AMUS, yeelds this consent by name to the same Saint Augustine. Thus is there a perfect harmonic betwene this great King, the Church of England, and the Catholike Church; which that wee may more evidently see on the part of the Catholike Church, behold here what shee teacheth by her chiefe Fathers, Doctors, and Teachers.

THE DOCTRINE OF THE
Catholike Church concerning Election or
Praedestinatio[n], taught by the Fathers,
and subscribed by Doctors and
Schools-men,

Infin Martyr
Dial. cum
Tryph. Ind.

NVM putatis (ô Viri) nos unquam hac in Scriptura
intelligere potuisse, &c. Doe you thinke (O men)
that wee could ever haue vnderstood these things in
the Scriptures, except wee had received grace by the
will of God, who willed that wee should vnderstand
these things? of which grace you being destitute (that
is, the Iewes) haue vnderstood none of them, that it
might be fulfilled, which is taught by Moses: They
haue prouoked me by strange Gods, &c. And I will
prouoke them by that which is no Nation. Dialog.
cum Tryph.

Nos elegit Deus, &c. And againe, God Elected vs,
and was made manifest to them that sought him not.
Behold, saith hee, I am the God of a Nation, which
God anciently promised to Abraham, when hee told
him

him that he should be the Father of many Nations.

Elegit Deus non natura, &c. God did Eleſt, not thoſe that are better by nature, but thoſe that are worſe. *Irenæus lib. 2. cap. 34. Id. lib. 3. cap. 33.*

Prædeſtinavit Deus, &c. God Predeſtinated the firſt naturall man, that he ſhould be ſaved by the ſpirituall man: And hee proves his ſalvation to be neceſſary. *Cap. 38.*

Neg ad hoc pretijs aut ambicio, &c. Neither is there need of money, induſtry, and mans hand, that mans chiefeſt dignitie or power, ſhould be gotten by ſome excellent worke, but it is the free and ready giſt of God. As freely as the Sunne ſhineth, the Fountaine watereth, the ſhowre moyſtneeth, ſo doth the heavenly Spirit Powre it ſelfe into vs. *Cyprian de Mora.*

Iacobus Apoſtolus docuit, &c. James the Apoſtle hath taught: Of his owne will begate hee vs by the word of truth: therefore of all the regenerate, yea, and of all that by creation were generated, it is the will of God by the word of God that doth create, and regenerate whatſoever pleaſeth him. *Athenaſius, Cent. Arrian. 4.*

Quoniam animarum Medicus, &c. Becauſe the Phyſician of ſoules came not to call the iuſt but ſinners to repentance, therefore hee ORDAINED, that whatſoever was worſt in every company, ſhould be ſooner CALLED. The worſt of all men that inhabit the earth, were the Heathen, and they are preferred firſt to be Called. *Hilary in Pſal. 48.*

Non volens, &c. Perſeuerance is not in him that willeth, nor in him that runneth. For it is not in the power of man, but in God that ſheweth Mercie, that thou ſhouldeſt be able to accompliſh, that which thou haſt begun. *Ambroſe in Pſal. 118. Serm. 10.*

Et ſi longe eſt à peccatoribus ſalus: &c. And againe.

St. Sermon. 20.

Though saluation be farre from the wicked, yet let no man despaire, because many bee the Mercies of God. Those that by their owne sinnes are perishing, by the Mercie of God are freed. I will haue mercie (saith he) on whom I will haue mercie. He hath appeared plainly to them that sought him not, he hath called those that fled from him.

Hierrme ad
Ruffin. lib. 1.

Non eliguntur Paulus, &c. Paul and those which are like him are not Elected, because they were holy and vnspotted, but they are Elected and Prædestinated, that in their liues afterward in good-workes and vertues, they might be holy and vnspotted.

But though before this time the Fathers had not clearly discovered, nor deliuered the Doctrine of Prædestination, it ought to be no preiudice to the Doctrine. For

Austin. de pra-
dest. Sancti,
cap. 14.

What need is there, that we should bee driuen to search the workes of those who before this Hæresie (viz. of Pelagius) arose, had no necessitie to busie themselves in this question, so difficult to bee resolved: which yet surely they would haue done, if they had beene enforced to answer this kinde of men.

Yet he also sheweth that this Doctrine was ever (at least impliedly) in the faith of the Church.

De bono persever.
cap. 23.

Let him say, that the Church had not at all times in her Faith, the truth of this Prædestination and Grace, which now with more diligent care is defended against the new Hæreticks; let him, I say, affirme this, that dares to say that shee did not at all times pray, or that shee did not sincerely pray, both that vn-believers might belecue, or that beleueers might perseuere.

His owne opinion is to be found in many of his works; where

wherefore I only produce one or two places for patternes.

De his quibus peruenit seueritas iusta decreuerat, &c.

Out of those to whom the seueritie of Iustice ad-
judgeth punishment according to the vnexpressible
Mercy of his secret dispensation, he chose out vessels
which he might fit vnto Honour, both deliuering
some from wrath to come by a free calling, and lea-
uing other to the sentence of Iustice.

Miseretur scilicet magna bonitate, &c. Hee hath
Mercie with Goodnesse, hee hardneth without iniu-
rice; so that he that is freed may not boast of his
merits, neither he that is damned may complaine of
anything but his merits. For Grace alone differen-
ceth the Redeemed from the Lost, whom one com-
mon cause deriued from the roote, had vnited toge-
ther in one masse of destruction.

Prædestinationem Dei nullus Catholicus, &c. The Præ-
destination of God no Catholicke doth deny. Now
the faith of Prædestination is established by manifold
authorities of the holy Scriptures, yet vnto it, it is
not lawfull to ascribe, any of the finnes of men, who
came to their pronenesse vnto sinne, not by Gods cre-
ation, but by their first Fathers transgression. From
the punishment whereof, no man is freed, but only
by the grace of our Lord Iesus Christ, prepared and
Prædestinated in the eternall counsell of God, before
the foundation of the world.

Piæ constantique doctrinæ abundanter probant, (Aug-
ustinus) &c. *Augustine* by a godly and constant
Doctrine abundantly proued, that Prædestination
was to be preached to the Church, in which Præde-
stination is the preparation of Grace, and Grace is

to be preached in which is the effect of Predestination : and the fore-knowledge of God, wherein hee fore-knew before all ages, on whom he would conferre his gifts. Of which preaching, whoſoeuer is an impugner, he is a moſt open defender of Pelagian pride.

*Prosper ad
Ruffin.*

Imo nouerunt, non ſolum Romanam, &c. They know that not only the *Romane* and *Africane* Church, and all theſources of promiſe, through all the parts of the world, doe agree with the Doctrine of this man (*Auguſtine*) as in the whole Faith, ſo in the confeſſion of Grace.

*Hamel de Biſhop
of Rome.*

In his Epiſtle to Poſſellor a biſhop of Atricke, ſeeking counſell of him concerning the reading of the booke of Fauſtus. That the Catholike Church doth maintaine the Doctrine of Saint Auguſtine, and particularly name his writing to Hillarius and Proſper, in which the Doctrine of Free Predeſtination is maintained and defended.

*Petrus Diaconus
de incar. & gra.
Chriſti.*

Hec ſi ita ſunt, ut heretici ſatiſant, &c. If things goe ſo as the Heretickes boalt, then hauethey comprehended the vnſearchable, and incomprehenſible iudgements of God, &c. And the Scriptures de- ctauce vs which ſaith, that the iudgements of God are incomprehenſible. But we beleeuing them to be incomprehenſible doe affirme, that out of one maſſe of perdition, ſome are ſaued by the goodneſſe and grace of God, and others are forſaken by his moſt iuſt and ſecret Iudgement.

*Fulgentius de
Incar. & gra.
in fine.*

Deus qui hominem condidit, &c. God who made man, by his Predeſtination fore-appointed to whom hee would giue the gift of illumination to beleue; and the

the gift of perseverance to profit and persist, and the gift of glorification to raigne, who no otherwayes performed in Deed, than he hath ordained in his vñchangeable Will. The truth of which Prædestination by which the Apostle witnesseth, that we are Prædestinated in Christ before the foundations of the world; if any man refuse to receaue with the beleife of the heart, or to speake with the confession of his mouth, if before the last day of this present life, hee doe not cast off the stubborneſſe of his error, whereby he rebelleth against the true and liuing God, it is paine that hee doth not pertaine to their number whom God in Christ freely chose, and Prædestinated before the foundation of the world.

Nemo ergo perſeruari appetat, &c. Let no man bee earnest to search why one is chosen, when another is reiected, or why one is reiected when another is chosen: because the face of the deepe is couered, and Saint Paul himſelfe witnesseth, that his iudgements are vnſearchable, and his wayes paſt finding out.

Gregory the
great. Moral. in
Iob. lib. 29.
cap. 15.

There is a twofold Prædestination, either of the Elect vnto rest, or of the Reprobate vnto death. Both are done by the iudgement of God; so that hee euer caueth the Elect to follow heauenty and inward things, and by forsaking the Reprobate, he suffereth them to follow earthly and outward things.

Isidore.
Hispanienſis.
Sent. lib. 2. cap. 6

Beda expoundeth the ninth to the *Romans*, in the sense and sentences of Saint *Auſtin*, and therefore concurrerh in the same Doctrine of Prædestination.

Prædestinatio non ſolum bonorum eſt, &c. Prædestination is not only of good, but it may be ſaid alſo of euill, as God is ſaid to doe the euill which hee doth
nor,

Anſelm. de Con-
ſecratio. &c.
p. 11.

not; because he permits it. For he is said to harden a man when he doth not soften him, and to lead into temptation when he doth not deliuer. Therefore it is not vnfit that hee should thus Predestinate, while he doth not amend euill men, nor their euill deeds. But yet he is said more specially to foreknow good things; because in them, he makes that they be, and that they be good: but in the euill things he makes but their being, not the euill of their being.

Mem in Rom. 9.

Nun ergo ideo misertus est Deus, &c. God did not take mercie on *Iacob*, because hee willed and runned: but therefore *Iacob* willed and runned, because God had mercie on him. Let it be sufficient for thee who yet liuest by Faith, and not seeing perfectly, but knowing only in part, to know and beleue that God doth saue none but by free Mercie, nor damne none but by most righteous Iustice. But why hee saues or not saues, this man rather than that man, let him search who will looke into the great depth of Gods iudgements, but withall let him take heed, that hee fall not downe head-long.

*Bernard in Cant.
Serm. 14.*

Ius meum voluntas est Iudicis, &c. My right is the will of the Iudge. What more Iust for Merit? What more rich for reward? May not he doe what he will? Mercie indeed is shewed to me, but to thee is done no iniurie. Take that which is thine, and goe thy way. If he haue Decreed to saue me also, why wilt thou destroy me? Talke what thou wilt of thy Merits, extoll thy labours, the Mercie of God is better then life.

*P. Lombard on
Master of Sentences,
lib. 1.
Dist. 41, D.*

Plegit eos quos voluit gratuita Misericordia, &c. God Elected whom he pleased by free Mercie, not because they

they would be faithfull, but that they might be faithfull. And hee gaue them grace, not because they were faithfull, but that they might bee. For the Apostle saith: (1 Cor. 7.) *I obtained Mercie, that I might bee faithfull.* He saith not, because I was faithfull. Grace is indeede giuen to the faithfull, but it is also giuen first that he may be faithfull. So also he reprobated whom he pleased, not for any future merits, yet by a most true Iustice, though hidden from our eyes.

Manifestum est, quod id quod est gratia, &c. It is manifest that Grace is an effect of Prædestination, and that cannot bee put as a cause of Prædestination, which is shut vp vnder Prædestination. God would shew his goodnesse on some whom he Prædestinated in sparing them by way of Mercie; and on those whom hee Reprobateth in punishing by way of Iustice. And this is the reason why he chuseth some, and reprobate others. But why hee chuseth these vnto glory, and reprobate those, there is no reason to be giuen but the will of God.

Nam est talis causa prohibens, &c. There is on such cause, either forbidding the will of God, or causing it, by which an answer may be giuen, why hee loued this man, or hated that man.

Vocatur Prædestinatio bonorum, &c. Let the Prædestination of the good bee absolutely called Prædestination; and the Prædestination of the euill, Reprobation. And then Prædestination may be thus described: Prædestination is an everlasting fore appointment of sinall Grace in the way, and everlasting happinesse in the Countrey (or home) to the reasonable creature, by the will of God.

Thomas Aquil.
na. part. 1. q. 23.
art. 5.

Gradwarden the
pro'ound.
De Causa Dei,
lib. 1. cap. 39.

14. lib. 2. cap. 45.

Gerran in
Rom. 9.

Hic quædam contending, quod vranusq; &c. Hee concludes, that both Election and Reprobation, depend on Gods good pleasure, saying, Therefore hee hath Mercy on whom he will, &c. Because freely hee hath loued *Israhel*, and reiected *Eſau*, hee hath Mercie, on whom hee will by giuing Grace; and hee hardeneth whom hee will, not by imparting wickedneſſe, but by not giuing Grace. Whereupon Saint *Auſtin*: As the Sunne in departing farre from the earth, doth harden Ice; not by imparting coldneſſe, but by not giuing heate.

Thomas Cam-
panſis de Imi-
t. Chriſti. lib. 2.
cap. 63.

Ego ſum qui cunctos condidi Sanctos, &c. I am hee that made all Saines. I gaue them Grace I beſtowed glorie. I know all their good workes. I preuented them in the bleſſings of my ſweetneſſe. I fore knew my beloued before all ages. I Elec ted them out of the world, and they did not præ-lect mee. I called them by Grace. I drew them by Mercy. I led them through manifold tentations. I powred into them glorious conſolations I gaue them perſeuerance, &c. I am to be bleſſed and honoured in them all, whom I haue ſo highly glorified and Prædeſtinated without any fore-going good workes of their owne.

Cassander ends
in the end of
this Doctrin.
Conſiſt. art. 18.

Gratia Prædeſtinationis in diuinis literis, &c. The Grace of Prædeſtination is ſo greatly commended in the word of God, and Eccleſiaſtiſticall writers, That thoſe who are indued with Faith in Chriſt, and with good workes ſpringing from that Faith, may not aſcribe theſe things to themſelues, but vnto God, and to the Grace of his diuine Prædeſtination, and Election, and ſo may glory in the Lord, and not in themſelues.

The

The Doctrine of King I A M E S, concerning Free-Will, and effectuall Grace.

THe only way for enabling vs to doe it (viz. the will of God) is by our earnest prayer to God, that he will enable vs to doe it, according to that of Saints Augustine, *Da Domine quod iubes, & iube quod vis.* Medit on the Lords prayer.

And lead vs not into Tentation) the Arminians cannot but mislike the frame of this petition, for I am sure they would haue it, And suffer vs not to be led into temptation, &c. Saints Augustine is the best decider of this question, to whom I remit me.

The Reader is referred in the margent to Saint Augustine thus:

Aug: de Prædestinatione Sanctorum, De dono perseverantia contra Pelagianos & passim alibi. Now Saint Augustines Doctrine of Free-will is shortly to follow.

Our next generall petition is, That his Kingdome may come, &c. That in the meane time, his will may bee done on earth, as it is in Heauen; The effect, which the Kingdome of Heauen in this Earth will produce.

The nature of man, through the transgression of our first parents, hath lost Free-will; and retaineth not now any shadow thereof, saving an inclination to euill, those only excepted whom God of his meere Grace hath sanctified, and purged from this Originall Leprosie. Declar. again
yourslme.

It sufficeth vs to know that Adam by his fall lost his Free-will, both to himselfe, and all his posteritie, so as the best of vs all hath not one good thought in him, except it come from God, who drawes by his effectuall Grace, out of that attaynted and corrupt masse, whom hee pleaseth, for the worke of his Mercie. Meditation on
the Lords pra
er.

The Doctrine of the Church of England concerning Free-will.

Article 10.

THe condition of man after the fall of Adam is such, that hee cannot turne and prepare himselfe, by his owne naturall strength, and good workes, to Faith and calling upon God. wherefore wee have no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ presenting vs, that wee may have a good will, and working with vs when wee have that good will.

Here wee see first, the seruitude of the Will vnder sinne in the state of naturall corruption. There is an impossibilitie of turning and preparing by naturall strength; and secondly the power of Grace on the Will in conuerting it; the Grace of God by Christ, doth so effectual y preuent vs, that it makes vs to haue a good will.

And as the Church teacheth vs this Doctrine, by Articles, so doth shee also teach and confirme it by practise. For in her Liturgie shee plainly acknowledgeth, both the slauery of the Will vnder sinne, and the effectuall power of grace on the Will. Concerning the bondage of the Will vnder sinne, it is said in a Collect: *The frailtie of man without thee, cannot but fall.* And in the Catechisme. *Know this that thou art not able to doe these these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his speciall Grace.*

And concerning the efficacie of Gods grace on the Will in turning and changing it, the Church directly makes it the foundation and ground-worke of

diuers

diuers prayers: yea, in expresse tearmes the acknowledgement Gods effectuall power on the Will to bee the ground of a prayer for the King. *Almightie and everlasting God, wee be taught by thy holy word, that the hearts of Kings are in thy Rule and Governance, and that thou dost dispose and turne them, as it seemeth best to thy godly wisdom.* In which words Gods effectuall power on the Will is laid as the ground, and now see the prayer built vpon it, which is of the same substance.

we beseech thee so to dispose and governe the heart of our most gracious King and Governor, that in all his Thoughts, words, and Workes, hee may ever seeke thy Honour and Glory. There is also another for the King in the Letany, *That God would so replenish him with the Grace of his Spirit, that hee may alway incline to his Will and walke in his way.*

In which prayers, our Church both obeyeth the Scripture, and performeth her dutie: but on the other side it is considerable, whether that Doctrine bee not a kinde of *Betraying and Disloyalty*, that denies these prayers, by denying the effectuall power of God on the will of man. For how can he pray for the efficacy of Gods power on the will of his Soueraigne, that beleeues no such efficacy of Gods power to be at all on the Will?

Againe, the efficacy of Grace is yet more generally acknowledged by our Church, as wee may see in these patternes taken out of her Liturgy. *By thy speciall Grace preuenting vs, thou dost put into our mindes god desires.* Againe, *Lord mee pray thee that thy Grace may preuent and follow vs. and MAKE vs continually to be giuen to all good workes.* And againe, *O God for-*

as much as without thee, wee are not able to please thee, grant the working of thy mercy may in all things direct and rule our Hearts. But omitting diuers others, I adde these following, to shew that the efficacy of Grace, doth not onely moue our wills to good, but establisheth vs in goodnesse. Give vs grace that we be not like children, carried away with euery blast of vaine doctrine, but firmly to be established in the truth of the holy Gospell. (To which prayer in these times especially it will not be amisse to say Amen.) Again, Almighty God which doest MAKE the mindes of all faithfull men to bee of one Will, grants vnto thy people that they may loue the things, which thou commandest, and desire that which thou doest promise, that among the sunary, and manifold changes of the world, our hearts may surely there be fixed whereas true Ioyes are to be found.

To conclude, the *Letany* is a president of diuers pater-
ternes; one while praying for the King, *That his heart*
may be ruled in the Faith, feare, and loue of God: and
another while, *That the Church may be ruled and gover-*
ned vniuersally in the right way. And againe, that God
will bring into the way of truth all such as haue erred, and
are deceived. Now these prayers while they begge of
God, that good desires may bee put into the heart,
that hearts may bee disposed and turned by God, &c.
they doe plainly acknowledge the efficacy of Gods
grace on the wills and hearts of men. For when they
begge that Gods Grace may worke such effects; they
acknowledge such effects to be the proper and kindly
workes of Gods Grace.

THE DOCTRINE OF THE
Catholicke Church concerning FreeWill,
and Gods effectuall Grace.

Perdidit nos libera voluntas, &c. Free-will hath vnto vs beene done vs; and we who were Free, are now brought into bondage, and sold by sinne. *Tatianus Affirm. Oras. Cons. Genes.*

Spiritus Sanctus affusciat, &c. The Holy Spirit vseth to dwell in Man-kinde, and to dwell with Men, *Ironemus, lib. 3. cap. 19.* **WOR-**
NING the will of God in them.

Quando rogamus ne in tentationem veniamus, &c. *Cyprian de Oras. Dom.* When wee pray that we doe not goe into Tentation,

we are admonished of our owne infirmitie and weakness by this prayer; lest any man should insolently extoll himselfe, lest any man should proudly, and arrogantly ascribe any thing to himselfe, &c.

Dei est, inquam, Dei omne quod possumus; inde vinimus, inde polleremus, &c. *Idem epist. prima.*

It is Gods, I say, it is Gods, All that wee can doe: *Id epist. 1.* thence we liae, and thence is our strength.

Retributione bonitatis ac pietatis paterna, &c. *The Id. epist. 77.*

Lord by the Retribution of his goodnesse, and Fatherly kindenes, rewardeth in vs, that which himselfe hath wrought, and honoureth that which himselfe hath perfected. For it is of Him, that we overcome, and that the enemy being subdued, we doe attaine to the victorie of a most mightie combate.

Quicquid a vobis recte geritur, &c. Wee must take heed that whatsoeuer is well done of vs, our soule doe ascribe the causes of our vertue vnto the Lord, ascribing **NOTHING** to our owne **POWER**. *Basili de viti. Solis, cap. 17.*

Hinsp. 39.

Ps deus anime fiat, & efficiat, &c. That there may be Beantie in the Soule, and a power effectually vnto those things that are necessary, there is need of Diuine Grace.

22. in Psal. 48.

Anima omnis humana, maligno seruitutis iugo, &c.

Every Soule of man is subiect to the miserable yoke of bondage, vnder the common Enemy of mankinde, and being deprived of the Freedome of her Maker, she is carried away captiue, by reason of sinne.

Gregorius Nyssenus
de Orat.
Domini.

Quoniam igitur humana natura a boni iudicii fraude inducitur aberrauit, &c. Because humane nature, being seduced by subtiltie, erred from the true iudging of good, and inclined our Will to the contrary, all mischiefes inuaded the life of man, and brought it into the power thereof, &c. Because we were compassed and inthrallled by this tyrannie, being brought into bondage of death by the incursions of our affections and perturbations as it were by certaine executioners and enemies, therefore doe wee rightly pray, That the Kingdome of God may come vpon vs. For wee cannot otherwise put off, nor auoide, the wicked Power of corruption, vntill the quickning power in freed thereof doe get dominion in vs. If then we doe pray, that the Kingdome may come vpon vs, by the force of these words wee doe begge; Let me be freed from corruption, let me be deliuered from death, let me bee loosed from the bands of sinne, that death reigne no longer ouer me, that the tyrannie of sinne and wickednesse, be no longer effectually against vs.

22. 16.

Libertatem suam, potestatem ac propriam voluntatem, &c. Man changed the freedome, & power of himselfe, and his own Will, with the heauy and noysome slavery of sinne.

Qui

Qui Christum sequitur, &c. Hee that followeth Christ, if he be asked why hee would be a Christian, Ambrose in prom. Lucae, he may answer, because it was my Will. Which when he saith, he doth not denie, that it was Gods Will also. For the Will of man is prepared of God, it is Gods grace, which causeth that God is worshipped of a Saint.

Quando dicit, Nemo potest venire me, &c. When he saith, *No man can come vnto mee*, he breaketh the proud freedome of Will; which if it would goe vnto Christ, vlesse that bee done which followeth, (*Except my heavenly Father draw him*) it shall will in vaine, and strue in vaine. And this is also to be noted, That he which is drawne, doth not runne of his owne accord, but is brought, either drawing backe, and slowe; or vnwilling. Hierome adv. Pelag. 3.

Libero arbitrio male utens homo, &c. Man abusing Free-will, lost both it and himselfe. For as hee that kills himselfe, kills himselfe by life, yet by killing himselfe comes not to liue; neither can raise himselfe vp againe, when hee hath killed himselfe: so likewise when by Free-will sinne was committed, sinne ouercomming, Free-will it selfe was lost: for of whom a man is overcome, to him hee is in bondage. This is verily the sentence of the Apostle *Peter*: which being true, what can be the liberty of a bond-slave, but onely a delight in sinning? Hee serueth God freely, who willingly doth the will of his Lord. And by the same reason hee is free vnto sinne, that is the seruant of sinne. Wherefore he shall not be free vnto Righteousnesse, except being freed from sinne, hee begin to be the seruant of Righteousnesse. Augustine, Enchir. ad Laurent. cap. 30.

*Idem de Prædest.
Sanc. cap. 10.*

Et si homines faciunt bona, quæ pertinent, &c. Although men doe those good things which belong to the worship of God; it is Gods doing that they doe what he commanded. Therefore these things are commanded to vs, and yet are shewed to be the gifts of God; that it may be vnderstood, that they are our workes, yet God worketh that we doe worke them.

*Idem de corrup.
gra. cap. 12.*

Tantum quippe Spiritu Sancto accenditur voluntas, &c. Their will is so much kindled with the Holy Ghost, that therefore they are able to worke because they will; and therefore they will, because God worketh that they will.

*Prosper de voc.
gens. lib. 1. cap. 9.*

Plenissime declaratur omnia, &c. It is most fully declared, that all things which pertaine to the obtaining of life etenall, without Gods grace, can neither bee begun, increased, or perfected; and any election, that boasteth of Free-will, that sentence of the Apostle doth most invincibly withstand, when he saith, who hath discerned thee?

Aramæan

Councell. cap. 4.

Si quis ut à peccato purgemur, &c. If any man doe affirme, that our Will doth seeke God, that wee may be purged from sinne, and doth not confesse that by the infusion of the Holy Ghost, and his working in vs, it is wrought that wee should Will to bee purged, he resisteth the Holy Ghost, saying by *Salomon*: The Will is prepared of the Lord; and he resisteth the Apostles wholesome teaching: It is God that worketh in vs, both to Will and to doe, of his good pleasure.

Ibid 9.

Quasies bona agimus, Deus in nobis, &c. As often as we doe any good workes, God in vs, and with vs, worketh that we worke.

Ante

Ante seruus peccati, nunc seruus Iustitie, &c. Yee were before the seruants of sinne, now the seruants ^{Chrysostom.} of righteousness, &c. Sinne before falsly said that ^{Serm. 114.} thou wast a free-man, when it held thee a wretched bond-man. But Grace now calleth thee a seruant, whom truly to make free, shee hath adopted to bee a sonne of God.

Quidem alind potuit, &c. What can bee borne of a seruant but a seruant? For *Adam* did not beget sons when he was a free-man, but when hee was a seruant ^{Petrus Diaconus de Incar. & 2^a cap. 6.} of sinne. Therefore as euery man is of him, so euery man is by him the seruant of sinne.

Regnante peccato habet liberum arbitrium, sed liberum sine Deo, &c. When sinne reigneth, man hath Free will, but free without God, and therefore miserably, and slavishly free, because not made free, by the free gift of Gods Mercie. This the Apostle doth euidently insinuate, saying: When yee were the seruants of sinne, yee were free vnto Righteousnesse. Therefore hee cannot be the seruant of Righteousnesse, which is free vnto Righteousnesse, because as long as hee is the seruant of sinne, he is not found fit to serue any thing else but sinne. From this slavery of sinne no man is made free, but he that is freed by the Grace of Christ our deliuerer; that so being freed from sinne, he may become the seruant of God. ^{Fulgentius de Incar. ca. 19.}

Ipsa facit ut faciamus, &c. God worketh that wee worke, by whose working in vs, all the good that wee doe, is wrought. Of whom it is said to the *Hebrews*: ^{Id. de predest. ad dilectum lib. 1.} Let him make you perfect in euery good worke, working in you that which is pleasing in his sight.

Ad indignam mentē veniens Deus, &c. God comming

Greg. Mag. in
Job. lib. 18.
cap. 22.

Isidore Hispal.
Sent. lib. 2.
cap. 5.

Anselme in
Rom. 8.

Bernard de lib.
arb. & gra.

P. Lombard lib. 2
dist. 25 Ex Hug.
de S. Pet.

to an vnworthy soule, makes her worthy by comming to her; and worketh in her those works which hee may reward, though hee found NOTHING in her but that which he might punish.

Profectus hominis Dei donum est, &c. The profiting of man is the gift of God. Neither can any man bee amended of himselfe, but of the Lord. For man hath not any thing of his owne that is good, whose way is not his owne, as the Prophet witnesseth: *I know Lord that the way of man is not his owne.*

Aguntur Spiritu Dei, ut & ipsi, &c. Men are actuated by the Spirit of God, that they may act that which is to bee done, and when they haue done it, they may giue thanks, to Him by whom they were actuated. For the Spirit of God which actuateth them, is both their leader and helper in their actions.

Verba non sunt mea, sed Apostoli, &c. They are not my words but the Apostles, who attributes all the good that may possibly be, vnto God; and not to his owne Will; euen to thinke, to will, and to doe. If then God worketh these three things in vs, (that is, to thinke good, to will it, and to performe it) he worketh in vs, the first indeed without vs, the second with vs, and the third by vs. For by sending in a good thought he preuenteth vs; by changing our wicked Will, hee ioynes it to him by consent, and by giuing power to our consent, this inward WORKER, shewes himselfe outwardly in our manifest worke.

Post peccatum ante reparationem, &c. After sinne, and before the restoring of Grace, the Will is oppressed, and ouercome of concupiscence, and is weake in euill, and hath no grace in good, and therefore it can sinne, and

and it cannot chuse but sinne, and that damnably.

Operans Gracia, est qua prauent, &c. Working, (or *Id. lib. 2. disp. 26.* operating) Grace is that which preuenteth the good Will: For by it the Will of man is freed, and prepared, that it may bee good, and that effectually it may will good. But coöperating Grace followeth the Will when it is good, in helping it.

Gratia Dei mecum ostendit ut. speo, quod ipsa est causa efficiens, &c. The Grace of God with mee, I hope *Brauarden de causa. Dei. lib. 1. cap. 40.* will shew, that Grace is properly the efficient cause of euery good act: I meane Grace freely giuen, which is an habite poured into the soule freely by God. Vertue, and chiefly the chiefest vertue, Grace of Charity is no lesse EFFECTVALL than Vice. But Vice effecteth euil acts, wherefore Grace or Charity effecteth good acts. And that I may say nothing of vices, morally gotten, who doth not know, who doth not seele, what acts one Radicall vice effecteth, that law of the members, that tyrant of nature, that source of sinne, Concupiscence, or the lustfullnesse of our flesh, which also the Doctors often call Originall sinne: A witnesse hereof is experience, too common, too forceable. A witnesse also is the Apottle, when hee saith, *I am carnall, sold vnder sinne, for what I doe, I allow not. For I doe not that which I would, but that which I hate that I doe.* Seeing then that lust is so violent, so effectually, so manifoldly actiuous, how doth Charity repress, diminish, and ouercome it, if shee doe nothing at all, if she moue nothing at all, if shee be altogether idle?

Qua Gratia non noua Voluntas creatur, &c. By which Grace, there is not created a new will, neither is the *Cassander Consult. Ars. 18.* will.

will inforced being vnwilling, but the will being
 sicke is healed, being depraued, is rectified; and is
 changed from euill into good. And by an inward
 kinde of motion is drawne, that of vnwilling it may
 become willing, and may freely consent to the Di-
 uine calling; and afterward the same Grace coopera-
 ting, it may obey the will of God, and by the same
 Grace perseuering in good workes, may also through
 the same Grace enter into the inheritance of the hea-
 uenly Kingdome. This Doctrine of the Grace of God
 and Free-will the founder Schoole-men strongly de-
 fended against the *Pelagians*, among whom was *Tho-*
mas Brauarden (or *Bradwarden*) called in his time the
 profound Doctor, who wrote an excellent worke
 (which he calleth a summe) against *Pelagianisme*, in-
 creasing in his dayes. And how much many of them
 did attribute to Grace, *Bonaventure* alone may testifie:
 This (saith he) is the dutie of godly mindes, that
 they attribute nothing to themselves, but all to the
 grace of God, wherein how much soeuer a man doth
 giue to the Grace of God, hee shall not depart from
 pietie, though by giuing much to the Grace of God,
 hee take away something from the power of Nature,
 or Free-will; But when something is taken away from
 the Grace of God; and that is giuen to Nature which
 belongs to Grace, there may be danger.

THE

THE DOCTRINE OF

King I A M E S, concerning the Cer-
tainie of Salvation, and against the
Apostacy, or falling away of
the Saints.

ABout the same time one Berron a Scholler of the late Declar. against
Arminius (who was the first in our Age that infected ^{For him.}
and Leyden with heresie) was seimpreacher, as it should
later upon the Arch-bishop of Canterbury, with a booke
intituled de Apostasia Sanctorum. And not thinking
it sufficient to know the sending of such a booke (the Ti-
tle whereof was more enough to make it worthy the fire)
hee was more careful so shamelesse as to mince in his let-
ters to the Arch-bishop, that the Doctrine contained in his
booke, was agreeable with the Doctrine of the Church of
England. Let the Church of Christ then iudge, whether
it was not high time for vs to bestirre Our selves, when as
this Gangrene had not only taken hold amongst Our next
Neighbours, so as Non solum paries proximus iam
ardet, but as yet the next house was on fire, but did also
begin to crepe into the bowels of Our owne Kingdome.

It is true, that it was Our hard hap not to haue of this
Arminius before hee was dead, and that all the Reformed
Churches of Germanie had with open mouth complained
of him. But as soon as wee understood of this distracti-
on in your State, which after his death hee left behind
him, wee did not faile (taking the opportunity when your
last extraordinary Ambassadors were here with vs) to
use some such speeches unto them concerning this matter,
as were thought fittest for the good of your State and which

Wee doubt not but they have faithfully reported unto you. For what need Wee make any question of the Arrogancy of these Hereticks, or rather Atheisticall Sectaries amongst you, when one of them at this present remaining in your Towne of Leyden, hath not onely presumed to publish of late, a blasphemous booke of the Apostasia of the Saints, but hath besides beene so impudent as to send the other day a copie thereof as a goodly present to our Arch-bishop of Canterbury, together with a letter wherein hee is not ashamed (as also in his booke) to lye so grossely, as to avow that his Heresies contained in the said booke, are agreeable with the Religion, and profession of the Church of England. For these respects therefore have wee caused enough & very hartely to request you, to root out with speed, those Heresies and Schismes, which are beginning to bud forth amongst you, which if you suffer to have the Reynes any longer, you cannot expect any other issue thereof, then the curse of God, infamy throughout all the Reformed Churches, and a perpetuall rent and distraction in the whole Body of your State.

bid.

His Maiestie doth exhort you, seeing you have heretofore taken Armes for the libertie of your Consciences, and haue so much indured in a violent and bloodie warre, the space of fortie yeeres for the profession of the Gospell, that now hauing gotten the vpper hand of your miseries, you would not suffer the followers of Arminius to make your actions an example for them to proclaime to the world, that wicked Doctrine of the Apostasie of the Saints.

It is all worthy of deepe consideration, and among, (if not aboue) the rest, 1. The opinion that this great and wise King had of this Doctrine of The Apostasie of the Saints. Hee saith of a booke so intitled;

led; The Title were enough to make it worthy the fire. And he calls him *Hereticke and asbeisticall Sectary* that published this booke. The booke also Hee termeth, *A blasphemous booke of the Apostasie of the Saints*. And by his Ambassadour He calls it, *That wicked Doctrine of the Apostasie of the Saints*. 2. What agreement this booke and Doctrine had with the Doctrine of the Church of England. Hereof the King saith, *Hee was shamelesse to maintaine in his letter to the Arch bishop, that the Doctrine contained in his booke was agreeable with the Doctrine of the Church of England.* And againe, *A letter wherein he is not ashamed (as also in his booke) to be so grossely, as to avow that his Heresies contained in the said booke, are agreeable with the Religion and profession of our Church of England.* 3. The dangers that arise from this kinde of Doctrine. *Arminius left behinde him a distraction in the State, And, you cannot expect any other issue thereof, then the curse of God, infamy throwne on all Reformed Churches, and a perpetual rent and distraction in the whole Body of your State.* 4. The councill that was both taken and giuen hereupon. *It was his highnes to bestirre our selues, when as this Gangrene, had not onely taken hold on our neere Neighbours, but did also begin to creepe in to the bowels of Our owne Kingdome.* And, *For thse respects therefore haue wee cause enough, vry hartily to requesit you, to root out with speed these Heresies, and Schismes, which are beginning to bud forth amongst you.*

I may adde hereunto the Doctrine of the Articles of the Church of Ireland, which fitly may here be inserted, as both looking to King James, vnder whose Authority and protection it came forth, and was

maintained, and looking to the Doctrine of the Church of England, since it were an intollerable and impudent iniury, to the wisdom and religious knowledge of those times, to say that betweene them there was not a harmonic.

Article of Ire-
land; Num. 33.

All Gods elect, are in their time inseparably united unto Christ, by the effectfull and vitall influence of the Holy Ghost, derined from Him, as from the Head, unto every true member of his Mysticall Body.

Num. 38.

A true, lively, iustifying Faith, and the sanctifying Spirit of God, is not extinguished, nor wanisheth away in the Regenerate, either finally, or totally.

THE DOCTRINE OF THE Church of England, for Certaintie of Salvation.

THe Church of England teacheth the certaintie of Salvation, and she hath done it so constantly and generally, that it will be very hard to produce any one of her *Sonnes*, that durst (before very late dayes) to affirme and defend to the contrary, by any public worke and writing. Shee hath taught this Certaintie by her owne *Articles*: Shee hath re-enforced it by an exposition of Her *Articles*, it hath beene explained and enlarged, by *Articles of Lambeth*, it hath beene taught by Her most eminent *Sonnes*, the Reverend Fathers the Bishops of this Church, and the Professors of Divinitie, who are trusted by her, to deliver her true thoughts, and Tenents in Divinitie to her children. And wee see that it hath also beene
sealed

sealed vp and settled in Articles of the Church of Ireland, betweene which Church, and the Church of England, to make a contrarie and opposition is a thing of extreame danger and absurditie.

And first for her owne Articles. In the Article of Predestination, our Church teacheth the Certaintie of *Saluation* diuers wayes. One way, by making *Saluation* to depend on such a constant and sure *Election*, that it bringeth the Elect constantly to *Saluation*. A constant Decree of *Election*, brings the Saints constantly & assuredly through the way of *Saluation*, vnto the wayes end, even *Saluation* it selfe. This constant bringing of the Elect to *Saluation*, wee may finde in these words.

God hath constantly Decreed by his Counsell secret to vs, to deliuer from Curse and damnation, those whom hee hath chosen in Christ out of Man-kinde, and to bring them by Christ to everlasting Saluation. Article. 17.

From hence is it plaine and easie to argue.

Those whom God hath constantly Decreed to bring to *Saluation*, they are constantly and certainly brought to *Saluation*.

But here God hath constantly Decreed to bring his Elect to *Saluation*.

Therefore the Elect of God are constantly and certainly brought to *Saluation*.

And that this bringing to *Saluation*, is not in the wayes end only, but in the way it selfe, the particulars by which the Elect are brought to *Saluation* plainly shew, which are to follow in the next consideration. But here by the way, let vs note, that this bringing to *Saluation*, by a constant and certaine

Decree, carries with it a certaine, and assured Salvation, even by the confession of the Enemies of it. For in this very respect, because it induceth a certaine and constant Salvation, they reiect it; as that which crosseth their inconstancie and mutabilitie of *Salvation*. This Doctrine of certaintie crosseth their doctrine of Incertaintie, and therefore their doctrine of incertaintie, crosseth and reiecteth this doctrine of Certaintie. For well they know that it must be a certaine *Salvation*, which is wrought and brought to passe by a constant and absolute Decree of Election. Therefore to plant this Apostacie, and that men though Elected, may haue leaue to fall from *Salvation* if they will, they make an Election, which followeth a man, vpon the condition of his fore-seene perseuerance. So that as in the doctrine of our Church, a constant Decree of Election, constantly bringing to Salvation must needs withall giue a finall perseuerance in the state of grace, their Doctrine not enduring this constant perseuerance and saluation, issuing from a constant Decree of Election, haue devised an Election th it waites vpon man, to see whether hee will giue to himselte finall perseuerance, by his owne Free-will. An Election by which no man is actually Elected vntill hee be no man, that is, vntill hee be parted the soule from the body. But (as I said before) our Doctrine may be knowne to be a Doctrine of Certaintie, that doth oppose and reiect this falling away, because the fallers away doe oppose and reiect it, there being indeed an incompatibility betweene, a constant Decree, that brings men constantly to Salvation; and a dependant and contingent Decree, that waites on
mans

same vncertaine Will, to see whether his will will finally perseuer, and so bring his owner to Election.

A second way, by which our Church teacheth the certaintie of Salvation in this Article is this; Because shee layeth the same grounds that *St. Paul* doth, when hee planteth and buil'deth a certaintie of Salvation. Yea, shee almost useth the same words. *Saint Paul*, first in a generall sheweth that there is a constant and vnterrupted progresse of good and happinesse to the Saints that loue God, and are called of his purpose. This generall hee makes good by particulars; for hee bringeth them in as proofes of the generall. Therefore hee begins with the word, *For: For whom hee did fore-know, hee also did predestinate to bee made like to the Image of his Sonne, whom hee did predestinate them he also glorified.* Behold, the Apostle hath made good his generall by these particulars. His generall of the constant good and happinesse of the Saints, is proued by these particulars, because God from his first fore-knowing or taking notice of them, neuer leaues doing them good from one degree of good to another, vntill hee hath brought them to eternall glory and blessednesse. So that this place is no other but a proofe of the constant and vndefeasable happinesse of the Saints. Now let vs see how our Church doth parallell this Doctrine of *Saint Paul* with the Doctrine of her Article. Our Church first in the generall teacheth, that God by his constant Decree bringeth his Elect to Salvation; And then shee also descends to particulars in the like manner. *wherefore they which be indeed with so excellent a benefit of God, be called according to Gods purpose, by his Spirit working in*

due season; they through grace obey the calling; they bee
 iustified freely; they be made sonnes of God by Adoption,
 they be made like the Image of his only begotten Sonne Ie-
 sus Christ; they walke religiously in good works, and at
 length by Gods mercy they attaine to everlasting felicitie.
 Behold here also the particulars, by which that gene-
 rall bringing to Salvation is perfited, so that to ioyn
 both together; The businesse of Saint Paul and our
 Church is both one, or rather the purpose and busi-
 nesse of Saint Paul is the purpose of our Church, even
 to shew that the Saints and Elect are constantly and
 infallibly brought to Salvation and happinesse by
 Gods loue and Election. And indeed there is such a
 continued, and indissoluble chaine beginning in Gods
 purpose and Decree, and not ceasing vntill it bring
 the Saints to Gods to be glorified, that there is no
 roome, nor gappe for this full and finall Apostasie to
 breake in, and interpose it selfe.

And that wee may be yet more sure, that this place
 of Saint Paul, did intend this very thing to proue the
 infallible, stedfast, and perpetuall blessednesse of the
 Saints; as before it hath appeared, both by his gene-
 rall position at his entrance, & after by the particulars
 in his progresse, so it may also most fully appeare, and
 strongly (for a three-fold cord cannot be broken) by
 the vse that he makes in his egressse. It were too much
 to stand vpon each particular of his interence and
 application: I will take notice of a few. First, he tri-
 umphs like a conqueror, beholding the safetie and
 assured victory of the Saints: *what shall wee then say to
 these things? If God be for vs, who can bee against vs?*
 God is for the Saints all the way from the first fore-
 knowledge,

knowledge, vnto the finall glory, what *Arminianes* *Berrius* can make any Apollacy to be against vs, when God is thoroughly for vs. God being stedfast with vs from Election to glorification, no interloper can come in with intercession to cut off and put a sunder this continued chaine of happinesse, which God hath joynd together and guardeth all the way. And that yet more plainly you may see that this was *St. Pauls* very meaning and purpose, behold it in his owne words. *who shall seperate vs from the loue of Christ?* See here a challenge sent to the whole world, for hee defieth any thing that would seeme to seporate Gods beloued from the loue of God. Wherefore let the *Arminians* take heed how they come within *Saint Pauls* defiance. For the truth is, they doe vnder take to accept *Saint Pauls* challenge, and giue an answer to his question; for when *Saint Paul* saith, *who shall seperate vs from the loue of Christ?* They answer, that there are many things that may seporate Saints from the loue of Christ. But let them take heed how they make *St. Paul* their aduersary. For it concernes them neerely to agree with this aduersarie while they are in the way, lest their aduersary deliuer them to the iudge, &c.

Neither is *Saint Paul* contented to defie their Apollacy & separation only by way of a question in general termes, but he passeth on to particulars and most weightie ones, which (if any) might cause an Apollacy and separation of Saints from the loue of God. But both these particulars he denyeth to bee able to separate, yea, generally all or any creature hee denyeth to bee able to separate ys from the loue of God in *Christ Iesus*. Here also I will spare to insist on euery particular;

Job. 14.

particular; but I desire the Reader to consider of a few of them which I think include all other, if the rule be true, that the greater includes the lesse. First, *Life and Death cannot separate vs.* Now the Author of Apostacy himselfe could say, *Skin for skin, and all that a man hath will be givne for his life. Touch therefore his bone and his flesh, and hee will curse thee to thy face.* But both the example of *Job* and the Doctrine of *Saint Paul* shew that death, nor paine doe not separate the Saints from the loue of God. For *Job* will trust in God though hee kill him; and *Paul* saith, *That in all these things we are more then conquerors.* Now if this maxim *the hellum* cannot separate the Saints from the loue of God, what can lesse terror doe? surely they can separate lesse.

But here by the way, let me giue a note of Instruction, or at least remembrance, to the Doctors of *Apostacy*, that in this case of *Job* and other *Saints*, of whom *S. Paul* speaketh, *it is God that loued vs* who makes vs to conquer; and not our owne Free-will; for certainly, if God did not hold vs by his loue, but wee held him only, there were quickly an end of the businesse; death and many things else would separate vs from the loue of God. Especially it among those many things, wee take notice of those that follow: *Angels, Principallities and Powers.* These are the mightiest creatures of all, and yet these cannot separate vs from the loue of God. Now if these that excell in power cannot separate vs, how can any lesse, and inferior powers separate vs? But here also wee must carefully and humbly acknowledge, that we haue no defence, safetie and securitie against these mighty powers,

powers, but the prevailing power of God, which af-
 flicteth those whom he loveth, and makes them con-
 quers. For these are the sons of *Abel*, of whom
 it is said, *who are slain against the sons of *Canan**. This
 is the strong man whom none can binde but one that
 is stronger then hee. And indeed this is the very
 cause of our overcoming if we believe *S. John*, Be-
 cause hee that is in vs, is greater then hee that is in the
 world. Therefore Gods constant love is still to bee
 lookt vnto, as the only cause of our safetie, which
 keepes our wills by grace against these over-mightie
 enemies; and wretched were wee, if our wills were
 put to keepe themselves by grace. For then if we were
 but as *Adam*, these principalities and powers would
 prevaile with vs as with *Adam*, especially having a
 body of sinne about vs which hee had not. But the
 only cause of our standing against these principalities,
 vnder whom *Adam* fell, is the constant love and pur-
 pose of God; By that as *S. Paul* saith, *We are more then* 1 Ioh. 4. 7.
conquerours, and thence it is, that Principalities and
 Powers cannot separate vs from the love of God. And
 as by this constant love of God we are constantly and
 safely preserved from separation and Apostasie, so let
 our constant safetie ever acknowledge this constant
 love and purpose of God to bee the cause of it. But
 both this safetie and the cause of this safetie the tea-
 chers of Apostasie doe denie, so robbing God of the
 glory of mans stabilitie, and robbing man of the safe-
 tie and stabilitie which hee hath from God. Finally,
 that yet wee may know our selues to be fully and fi-
 nally safe, the blessed Apostle is not contented to
 speake of safetie from separation and Apostasie onely
1 Cor. 1. 31.
 in

in the present time, but he denies Apostacie, both by future things, and in the future time. *Nothing present, nor things to come, &c. shall be able to separate us from the love of God.* Behold a finall and full persequerance in safetie, for things present cannot separate vs, and things to come shall not be able to separate vs, yea, no other creature, that is, nothing can separate vs, and therefore not the *Arminians*.

A third way by which our Chorch in this Article doth teach Certaintie of *Saluation* is this: shee saith that the *consideration of Election* doth establish in the *Saints* a Faith of their *saluation* to bee enjoyed through *Christ*. For the Saint finding in himselfe the mortification and vivification of the Spirit, hence ascendeth vp to the knowledge, view, and consideration of his Election, and from this constant Election hath a stable and sure Faith that hee shall enjoy eternall saluation in *Christ*. Now from hence plainly issueth this argument.

That saluation is certaine, whereof there is an established Faith.

But there is an established Faith of the *Saluation* of the *Saints*.

Therefore the *Saluation* of the *Saints* is certaine.

The first proposition cleareth it selfe by its owne light. For there is not an established Faith of vncertaine and fallible things; but of certaine. Yea, if there were no other word but the word of Faith, this Faith presumeth and presupposeth a certaine and infallible truth, for the object of it: and consequently in this place a certaine and infallible saluation of the *Saints*.

The second proposition is rayed plainly out of the words

words of the Article. For the consideration of Election is there said, vpon the view of Sanctification to establish a Faith of *Saluation* to be enjoyed.

Wherefore I may conclude in the words of the ninth Article.

There is no condemnation to them that beleue and are baptized.

Which the Article of Ireland thus resembleth;

Howsooner for Christs sake, there be no condemnation Num. 24. to such as are regenerate and doe beleue.

The first of which is a position of our Saviour:

They that beleue and be baptized shall be saved: They Mark. 16. 16.

are not onely now in the state of *Saluation*, but they shall hereafter be saved, for hee that *beleueth shall not* Ioh. 5. 24.

see condemnation. And the other resteth on the saying of Saint Paul, who saith that to the Saints there is no condemnation; *For the Law of the Spirit of life which* Rom. 2.

is in Christ Iesus, freeth a Saint from the law of sinne and death. Now if a Saint bee free from death, who can

make him a bondslaue of death? This were flatly to affirme that which the Apostle denyes both here and else where. *Wee haue not receined the spirit of bondage to* Rom. 8. 15.

fear againe, but the spirit of Adoption; by which wee cry Abba Father: And if a sonne, then no more a seruant:

Behold Saint Paul saith, *wee haue not receined the spirit* Plal. 46. 7.

to feare againe, who then dares to put vpon the Saints a spirit of bondage to feare againe? and Saint Paul

saith by the Spirit of God, *If a sonne, then no more a seruant:* And how dares flesh and blood to say, if a

sonne, yet againe a seruant? But let vs stand fast in the libertie wherewith Christ hath made vs free, neither

let vs againe be intangled with the yoke of bondage.

Fa Let

Ioh. 9.35.

Luk. 1.74.

1 Ioh. 3.3.

Let vs say with Saint Paul, *once a sonne, and no more a seruant; once a sonne, and a sonne for ever.* And indeed Christ himselſe ſaith, *That a sonne abides in the house for ever,* onely let vs remember, that therefore we are deliuered from this feare and house of bondage; *Thus being deliuered from our enemies wee might serue God without feare; In holinesse and righteousse before him all the dayes of our lines.* Our ſafety is giuen vs mainly for an incouragement to holinesse: *For hee that hath this hope purgeth himselfe as God is pure.*

And now that it may appeare, that I haue not wrested a priuate sense out of these publike Articles, let vs see whether the same truth hath not beene publicly taught by others.

There is a worke (formerly alledged) which hath this Title, *The Faith, Doctrine and Religion, professed and protested in the Realme of England, and Dominions of the same, expressed in thirtie nine Articles, the said Articles analysed into propositions, &c.* This worke was made by a Chaplaine of Doctor Bancroft, late Arch-bishop of Canterbury, and to his Grace Dedicated. But it is well knowne Arch-bishop Bancroft did not fauour any Puritanicall or Schismaticall Doctrine, neither is it to be thought that his Chaplaine, would or durst offer any such vnto him. Neither is it to be beleueed, that he would be so shamelesse as to say to the same Arch-bishop, in his Dedicatorie Epistle, That these Propositions *(hee (that is the Church of England) publickly maintaineth,* if there had beene any Puritanicall Doctrine maintained in them.

Now this Writer, hauing rayſed a Proposition vpon these words of the ſeuenteenth Article (*constantly decreed*) he inferreth.

wander

wonder then doe they from the truth, which thinke,
That the Regenerate may fall from the Grace of God, may
destroy the Temple of God, and be broken off from the Vine
Christ Iesus.

The same Doctrine is proved by other Articles,
more plainly and punctually unfolding what was in
the former Articles, truly and really contained,
though not so manifoldly, nor severally expressed.
Neither were these Articles (commonly called the
Articles of *Lambeth*) approned by obscure, private, or
Schismaticall persons, but by chiefe Fathers of this
Church in Eminence and Authoritie. *John Arch. bishop*
of *Canterbury*, *Richard Bishop of London*, *Richard elect*
Bishop of Bangor, *Doctor Whitaker*, and other most learned
Divines.

In these Articles we finde the points of *Free Ele-*
ction, *Finall perserance*, and certainty of *Saluation*
embraced by the Fathers of our Church; and parti-
cularly in these which follow.

The cause which moued God to predestinate some to
life, was not the foresight of their Faith, or of their Per-
seuerance, or of their Good workes; or of any thing else
which is to be found in men predestinate, but Gods meeve
good will and pleasure.

A true, lively, and iustifying Faith, and the Spirit of
God which sanctifieth, is neither finally, nor totally ex-
tinguished in the Elect, it failes them not, it forsakes them not.

A man truly faithfull, that is, A man indued with a
Faith that iustifieth, may bee assured by Faith of the Re-
mission of his sinnes, and of his eternall Saluation through
Christ.

And now if I should undertake to bring forth the

sayings of those Doctors and Fathers of this Church that haue taught the Perseuerance of the Saints and Regenerate, and the Certainty of Salvation ensuing this certaine Perseuerance, multitude would overcome me, and exceed the bounds, both of this worke, and the Readers patience. And yet it is also almost an equall difficultie to shew any number that haue publikey (without the cry of the Countrey) maintained the contrary Doctrine; That is, *the Apostasie of Saints, and the Mortalitie of the (Immortal) seed of God.* And though some would faine seeke shelter vnder the shadow of Dr. Overall, yet hee doth not only leaue them open to stormes, but his owne drops doe fall downe and batter them. For in the Great, Famous, and Royall Conference at Hampton Court, hee is recorded thus to say for Totall and finall Perseuerance.

Those which were called and iustificed according to the purpose of Gods Election, howsoeuer they might and did sometimes fall into grieuous sinnes, &c. Yet did neuer fall, eisher TOTALLT from all the graces of God to be verily destitute of all the parts and SEEDE thereof, nor FINALLT from iustification.

But to set some bounds vnto boundlesse abundance, and to auoide both tedious multiplicitie, and meere penurie, I will bring forth some few of our Doctors, as a patterne of the rest; Men that cannot be accused for want of skill to know the Doctrine of our Church, nor I thinke of dishonestie, that they should want will to shew it; and most of them were dead before late questions, and dead men are commonly very vnpartiall Iudges.

The Councell of Trent, even that sinfull Councell, in
 the Canon saith thus, &c. And in a third Canon that
 if any man shall say with a firme certainty, that he shall
 have that great gift of Perseuerance to the end, unless he
 hath learned it by some speciall Revelations, let him be an-
 cursed. First which three wicked Canons, &c. Where
 this Reuerend Father sheweth it to be the Doctrine of
 Trent, and withall a wicked Canon, which teacheth
 this Doctrine, that a man cannot be certaine of his per-
 seuerance. Expos. on the Creed.

Doctor Ba-
 bington Bishop
 of Worcester.

Againe. By the spirit of Adoption, and effects of Gods
 grace agreeable, wee may haue certaine knowledge, that we
 shall inherite Gods kingdome, which none shall doe but they
 that continue to the end, and were appointed vnto it, before
 the beginning of the world. Ibid.

When it pleaseth him to adde that, Hee abideth for ever
 (that is the Holy Ghost, Ioh. 14. 17.) this comforteth
 beyond the reach of either penne or Heart. For hereupon
 it followeth, that so sure is our saluation with him in that
 eternall ioyfull kingdome, that wee cannot fall from it fi-
 nally. For this blessed Spirit is the pledge of our inheri-
 tance, whereby we are sealed vnto the Day of Redemption:
 Hee therefore abiding with vs. for ever, needs must wee be
 sure of that whereof he is a pledge and an earnest given,
 which is the very peace of God that passeth all vnderstan-
 ding. O sweet office therefore of a blessed Spirit. And O
 thrice blinded men with darknesse of Rome, that will
 teach vs to doubt of our saluation. wee haue this Spirit as
 a pawne, and the promise of his abode for ever with vs,
 though the times may come through grievous temptations,
 that wee may not thinke so for a while. Ibid.

where Finally Hee (that is, the Holy Ghost) is lost, he

never was by Sanctifying Grace. Ibid. Whence issues a plaine conclusion, wherefoever the Spirit was by Sanctifying Grace, there he is not finally lost.

Doctor Abbe
Bishop of Sa-
isbury.

As for the Bliss and Glory of Heaven, though yet we know it not, yet we know that God hath given to us the interest and Title of it already, and by Faith doe stand assured through the Spirit, that hee will in due time give us the full sight and fruition of it. And a little after out of S. Austin, De predest. Sanct. cap. 17. Hee calleth and iustifieth none but whom hee hath predestinated unto glory, and therefore it followeth, that hee giveth them perseverance, for the attaynement of the said Glory. Certainty of Salvation against Dr. Bishop.

The same S. Austin saith to his hearers, If there be in you faith which worketh by love, even now yee belong to them that are predestinated, called, iustified. Now seeb the faithfull by S. Austens iudgement, doe belong to them that are predestinated, called, iustified, it followeth by S. Austins iudgement, that they are to be assured, that they belong to them that shall be glorified, and therefore shall certainly persevere, because whom God hath predestinated, called, iustified, them he hath glorified, as the Apostle saith, and therefore doth S. Austin will the faithfull man to believe that he shall live for ever.

In Plal. 148.

But I need not to insist much on particular sentences of this Right Reuerend and learned Father of our Church, seeing he hath whole Discourses, of The Certainty of Salvation, and of the Perseverance of Saints. to which I would rather remit the Reader, that hee may quench his thirst in the Fountaine it selfe. Only I aduertise him, that in the Epistle Dedicatorie to His Maiestie (then Prince of Wales) there is a complaint of

De persem, San-
tiorem.

(of some of our Divines, that following the by-paths of *Arminius*, *Dogmate otianum destruant Articulis Religio- nis, quos prius propria manu confirmarunt*. Wherin this Reverend Bishop sheweth vs, that *Arminianisme* (whereof falling from saintship or the grace of regeneration is a part) is the way to destroy the *Articles of Religion*. And if a Minister write *Arminianisme*, he writes against those Articles, which he hath confirmed by his owne Subscription & writing. So vpon the matter the same hand writes forward & backward for and against the same things, yea, contrarily and against it selfe. Suffer me also to obserue another saying in the very entrance of that worke. *Repertus est &c.* There is found one *Bartius*, a false teacher of *Leyden*, who was not a fraid to set forth a booke execrable in the very Title of it. *OF THE APOSTACT of the SAINTS*: a man as it seemes of the Schoole of *Arminius*, whom also the *Vorstian* liberty of *Prophesying* (that is, a *licentiousnes* that growes mad against wel established Religion) hath transported and persuaded him, that out of one inch of *Nonelise*, & most vaine desire of singularity, he should depart from the receined sentence of our Churches. Wherin it may evidently appeare in what contrarietie to the Doctrine of our Church, standeth or rather falleth, this *Apostacy*, and falling away of the Saints.

Augustine saith not, That no man can be sure of perseverance &c. But of perseverance he affirmeth, ca. 12. *De Correp. & gra.* To the first man which in that good where- in hee was made right, had receined that hee might not sinne, that hee might not dye, that hee might not forsake that good, an ayde of perseverance was given, not whereby it should come to passe, that he should persevere, but without which he could not persevere by Free will. But

Doctor Fuller.

now unto the Saints predestinated by the grace of God, unto the kingdom of God, not onely such an ayde of perseverance is given, but such a true perseverance it selfe is given to them, not onely that that they cannot persevere without this gift, but also by this gift they are not but perseverant. For he not onely said, without me yet can doe nothing; but also he said, Yee have not choise me, but I have chosen you, and have appoynted you; that you may goe & bring forth fruit and that your fruit may abide. By which words he shewed, that hee had given them not onely Justice, but perseverance in it. For when Christ so appointeth them, that they go and bring forth fruit, and that their fruit should abide who dare be bold to say, peradventure it shall not abide? All Christians therefore ought to be assured that they shall remaine in the Vine, keepe his Commandements, and such like conditions as be required of them. For as S. Augustine saith, He that maketh men good, maketh them also to persevere in good. Answ. to the Rhe-mist. Testa. See more there vpon Rom. 8.

Doctor Field.

Hee held of the Angels, so many as he was pleased, and suffered them not to decline, and goe a side with the rest, and raised up and severed out of the masse of perdition, whom hee would among the sonnes of men. The Angels now confirmed in grace, and those men whom in the multitude of his mercyes, he deliuered out of the State of condemnation, and reconciled to himselfe, do make that happy societie of blessed ones, whom God hath loved with an everlasting Love. This Societie is more properly named the Church of God, then the former consisting of men and Angels, in the state of that integritie wherein they were created, in that they which pertaine to this happy company, are called to the participation of Eternall happynesse, with the calling

calling of a more mightie, potent, and preuailling grace then the other. For whereas they were partakers onely of that grace, which gaue them power to attaine vnto, and continue in the perfection of all happie good if they would, and then in tanta felicitate, & non-peccandi facilitate, in so great felicity, and facility of not-offending left to themselves to doe what they would, and so make their choise at their owne perill, These are partakers of the grace which winneth Infalibly, holdeth Inseparably, and leadeth Indeclinably, in the wayes of eternall blessednesse.

Without which efficacy of Grace winning Infalibly, holding Inseparably, and leading Indeclinably, no man euer attained to saluation; of which who so is partaker shall undoubtedly be saved. Of the Church. Lib. 1. cap. 3. & cap. 17. Doct. Iob. vbius

This holy, reuerend and greatly learned man, in his way to the Church, hath a Digression, with this Title. Digres. 41. Intreating of Predestination, & Freewill as the Protestants hold them, and shewing that their Doctrine concerning those points doth neither make God the author of sin, nor leade men to be careles of their liues, &c. And indeede he excellently proues what he vndertakes, in this Digression. In another, we reade thus.

Perseuerance in good, beginneth not in the will, but in Gods protecting Grace; that upholds the will from desisting: whence it followes that to euery new worke, the will needes a new Grace, as Organes growe sound no longer then while the bellows are blowing. Against this our Aduersaries teach, that a iust man when himselfe will can practise any Righteousnesse, internall, or externall by doing good workes, and keeping Gods Law, neither needes he ordinarily a new Grace to excite him, but onely to helpe him; And in case of falling into sin, when it is said, the will cannot

cooperate to rise againe, the meaning is, that it cannot doe it so easily. And this he calls An impious blasphemy, and favouring of Pelagianisme. Digress. 42.

The Title of another Digression (43.) is this: Proving that Gods children without miracles or extraordinary Revelation, may be and are infallibly assured, that they have grace, and are in the state of salvation.

There we read in the Digression it selfe: The manner how we know wee have grace, and shall be saved, is by the meanes of the holy Ghost, whose worke it is to assure vs (I thinke then it is the euill spirits worke to take away this assurance) the which he doth, first by producing in vs the effects of saving Grace, and Prædestination, which is the constant reforming of our life within and without, whereupon it followes that he which gives himselfe effectually and stedfastly to a godly life, may infallibly be secured thereby of his Salvation, because God whose promises are infallible, hath promised salvation to all such. Where the Reader may note, That the constant Reformation of our life is an effect of Prædestination, and a worke of the Spirit. Now if this constant Reformation be wrought in vs by the spirit, and is giuen to vs as a fruite of Gods constant Decree of Prædestination, how can wee fall away? for a constant Reformation and falling away cannot stand together; But here we see Gods Spirit giues vs a constant Reformation of life, and therefore falling away is excluded.

A little after. Stapleton confesseth, that S. Paul pronounced the same certainty of other mens salvation, that he doth of his owne. And therefore we may haue assurance of Grace and Perseverance as well as he had. For in diuers places he shewes, that he was assured of Gods spirit, and
Grace,

1 Cor. 7. 40.
Rom. 8. 38.
1 Tim. 4. 8.

Grace, and eternall life. You shall heare what the *Ancient* fathers say touching this matter: *Macarius* saith, Although they are not as yet entered into the whole inheritance prepared for them in the world to come, yet through the earnest which they now receiue, they are as certaine of it, as if they were already crowned and reigning, &c.

Bernard saith: who is lost but he that returneth lone to God who hath loued him, which is done when the Spirit by Faith REVEALETH to a man the eternall PURPOSE of GOD concerning his FUTURE SALVATION.

Dr. Reynoldes was a man indifferently well esteemed by some for his learning in the place where he liued, and not accused by any that I knew for not being orthodoxe in any point of the Doctrine of our Church. Yet *Salomons* saying is true, That the Race is not to the swift &c. neither is fauour (stil) to men of skill. wherefore as when a Countrey Gentleman would borrow money in this Citie, though his estate be neuer so great in the Countrey, yet commonly hee must haue a Citizen bound for him that is knowne to the Citie, so since Doctor *Reynoldes*, though well knowne for his learning in the place where he liued, yet perchance may faile to haue trust among some men. I must take leaue to get a surety for him, euen one that is living, and whose wordes I thinke will be taken in the Citie.

The man whome I produce to give his word for *Dr. Reynoldes* is Doctor *Francis White* Deane of *Carlisle*, I haue already indeede produced him for a witnessse, but now I produce him for a surety; yea since he can here be a witnessse also, let him be both a witnessse and a surety.

First therefore, I take him as a witness of *Perseverance* in that which I formerly cited out of him. *That our Tenet concerning Predestination is no other then what Saint Austen and his Schollers maintained against the Pelagians.* Now it may plainly appear by divers of Saint *Austen's* workes, that the Predestination taught by Saint *Austen*, gave to the predestinate an infallible perseverance, a perseverance by which a Saint could not but persevere. And that I may not send away my Reader presently to reade or buy the workes of Saint *Austen*, let him but looke backe to the allegation of Doctor *Fulke*, and there he shall plainly see that which here I tell him : so that thence will arise a plaine Argument,

The Tenet of our Church concerning *Predestination*, is the Doctrine of Saint *Austen*.

But the Doctrine of Saint *Austen* teacheth a *Predestination*, that giveth a sure and infallible Perseverance.

Therefore the Tenet of our Church teacheth a *Predestination* that giveth a sure and infallible Perseverance.

Neither may aman dare to meddle with any thing but the Conclusion, for the former proposition is guarded by Doctor *White*, and the second by Saint *Austen* and Doctor *Fulke*.

Reply to Fisher.

But Doctor *White* comes somewhat nearer, and Proues that *A member of Christ, and the Catholike Church in the Creede* (which consists of the true members of Christ) can never fall away vnto damnation, and therefore must needs be possessed of finall perseverance.

That Church (or the Catholike Church in the Creede) hath the remission of sinnes, and life eternall, and
possesseth

passeb not to Hell: Ioh. 10. 28. Aug. de Doctr. Christi: lib. 3. cap. 12.

Againe, The testimonies of St. Austen objected by the same Adversary, which are, that the Catholicke Church is the Body of Christ; whereof he is the Head, and that out of this Body, the holy Ghost quickeneth no man, make altogether against himselfe. For none are vitall Members of Christs mysticall Body, but Iust and Holy persons. And it is the same Fathers Doctrine, Impii non sunt reuera corpus Christi. wicked persons are not in Deed & Veritie the Body of Christ.

And in another place, In corpore Christi non sunt, quod est Ecclesia, quoniam non potest Christus habere membra damnata. They are not in Christs Body because Christ CANNOT have DAMNABLE members.

Thus are Christs members sure of Salvation, because safe from damnation, they cannot be damned, therefore they must be saved, and I thinke that they will not deny that finall perseverance is an inseparable companion of Salvation.

And now wee come to another place in the same worke, which though it begin in witnessing, yet it ends in Suretyship.

It (that is still The Catholicke Church in the Creede) is the Church builded upon the Rocks, against which the gates of Hell shall not prevail: whether by Heresie, Temptation, or Mortall sinne; Matt. 16. 18. Matt. 7. 24. And if it be a mere fancie to hold this, then Gregory the great with many ancient Father, were fantasticks for teaching in this manner. Which to make good there are many citations adioyned. Aug. de Cinit. Dei. lib. 20. cap. 8.

Nuu.

Namq; nam ab illo ecclesia sua vocatur predestinata & electa ante constitutionem mundi. *Origin: Tract. 1. de stat. & nam quodq; peccatum & d. porta sunt inferorum: Pna inferorum porta vocatur fornicatio. Cum multi sunt, neq; recitari numero possint inferorum porta, nulla porta iherosolymorum vales aduersus petram aut Ecclesiam quam Christus super illam edificas. Gregor: Morall. lib. 28. cap. 6. Sanctam Ecclesiam de Sanctis in aeternum permanens construatam, nullis huius vite persecutionibus superandam, Ihs super quem adificata est euidenter ostendit, cum ait, Porta inferi non preualebunt aduersus eam. Ambr: in Luc, lib. 2. cap. 3. Bern: in Cant: serm: 78 Dr. Reynold, de Script: & Eccles. Thess. 4. confirme the same at large.*

Thus are we referred to Doct. Reynolds by this learned man, and therefore we may safely passe on to see what hee sayes. Neither is this Reference meereley generall and learge, but punctuall to this very poynt of the *finall Persenerance of the Saints*. A more generall commendation hee hath besides of this same worke; when he sayes. *The aduersaries haue made no Reply to Doct. Reynolds Theses.*

Neither are any endued with sanctification, but those whom God hath Elected that they should bee Saints: And so true Sanctification Iustification concurreth. But God Iustificeth onely the Elect, and Iustificing Faith, by which the Hearts are purified, is the Faith of the Elect of God, The wicked are not beleevers in the Apostolical use of that word. For whosoever beleeueth shall bee saved, and the end of Faith is the saluation of the soule. And howsoeuer they may bee called beleevers for a profession of faith, or for a temporary Faith, yet they are not redeemed, as those which are grounded on Christ. For those that are Redeemed are

are made Kings and Preist unto God, which is the proper prerogative of Saints. And they that are grounded up in Christ, have build houses grounded upon the Rocks, which shall never fall. Thes. 4. which is the very same wherunto D. White referred the Reader. The same Doctrine of Final perseverance, is againe confirmed, in the Apologie of these Theses.

As Christ being raised from the dead, dyeth no more Master Hookers
 death hath no more power over him, so the iustified man be-
 ing allyed to God in Iesus Christ our Lord, doth as necessa-
 rily from that time alwayes live, as Christ by whom he hath Ioh. 14. 19.
 life liueth alwayes. I might if I had not other where large-
 ly done it already, shew by many and sundry manifest and
 cleare proofes, how the motions and operations of life, are
 sometimes so indiscernable, and so secret, that they seeme
 stone dead, who notwithstanding are still alive vnto God
 in Christ. For as long as that abideth in vs, which anima-
 teth, quickneth, and giueth life, so long wee live, and wee
 know that the cause of our Faith abideth in vs for ever. If
 Christ the Fountaine of life, may flie, and leaue his habita-
 tion, where he once dwelleth, what shall become of his pro-
 mise, I am with you to the worlds end; If the Seed of
 God which containeth Christ, may be first conceiued, 1. Pet. 1.
 and then cast out, how doth S. Peter sermone immortall?
 How doth S. Iohn affirme It abideth? If the Spirit which 1. Ioh. 3. 9.
 is giuen to cherish & preserve the seed of life, may be giuen
 and taken away, how is it the **EARNEST** of our **I.N-
 HERITANCE** vntill Redemption?

If the Iustified erre as he may, and neuer come to under-
 stand his error, God doth save him through generall repen-
 tance, but if he fall into Heresy, he calleth him at one time
 or other by actual Repentance, but from Infidelitie, which

is an inward direct denyall of the foundation, he preserveth him by speciall providence forever. Discourse of Iustification.

Thus have the Fathers, and Doctors of our Church, plainly shewed the Doctrine of our Church, And this last witnesse, (a man beyond all exception of Schisme or Partialitie, the enemies of this Doctrine being Iudges) hath strongly confirmed and established it. Yea, he hath cut off that *Goliaths* Head, which commonly marcheth against the hoatt of God, to terrifie them out of their assurance of Finall perseverance, and certaine Salvation. For he sheweth that the truly iustified, after their errors, are saved either by generall or actuall repentance, but from *Infidelitie & Fundamentall Errors*, they are preserved for ever. And Dr. *Overall*, seemes to ioyne in one harmonie with this doctrine of *M. Hooker*, saying the like for Errors of life, that this other did for errors in beleife. In the Conference at Hampton Court, these are his words, *Those which were called and iustified according to Gods purpose and Election, howsoever they might and did sometimes fall into greivous sinnes &c. were in time renewed by Gods Spirit vnto a lively Faith and Repentance, and so iustified from those sinnes, and the wrath and Curse, and Guilt annexed thereunto.* So that the obiection now a dayes vrged, was long since prevented with an answer, and should haue kept silent the mouth of it being stopped. For to what purpose is it to aske and obiect; *what if a iustified man commit a great sinne, and dye without Repentance?* When it hath ben answered long since, that Iustification hath such a Repentance annexed to it, as shall suffice to wash away the guilt and
wrath

wrath of those Errors & sinnes into which the iustified shall fall. If true Iustification and sufficient Repentance, goe still together and bee not separated, what a strange question is that, which rayleth an objection from Iustificatio separated from Repentance? Is it lawfull for them to make a Iustification of their owne severed from Repentance, and to raise an objection thence, against our Iustification, conioyned with repentance? This is a meere deceit to argue from things ill divided, against things well conioyned. Yea, cursed are they that put a sunder what God hath knit together. King *James* said in the Conference at Hampton Court, *It was hypocrisie, and not true iustificing faith, that was severed from Repentance.* It then true Iustificing Faith and Repentance, be not severed, their argument against perseuerance taken from iustificing Faith, severed from Repentance, is a meere imaginarie, and fantastickall argument. For they imagine a severing of things not indeed severed, and then they raise an argument from the seperation which is onely in their owne braines, and not in the thing. So that the ambition and vtmost hope of such an argument is onely this: If such a thing were that indeed is not, then that would not be, that indeed is. If iustificing Faith were wholly severed from Repentance as it is not, then perseuerance would not be Perseuerance. Wee haue seene out of *S. Austen*, Our Church & Doctors, that the same Election which Decreeeth to the *Saints* glory & Salvation, Decreeeth also perseuerance.

Now Perseuerance, must needs haue that sufficient Repentance without which it cannot be perseuerance. And therefore the same Decree that decreeeth

Perseverance, must needes also Decree that Repentance, without which Perseverance cannot be. And in deede one and the same Seede of God (Decreed to all the Elect) is an immortall seede, both of repentance and perseverance. Briefely then, though a man were to be excluded from Salvation, for not performing a condition, yet if he be sure to performe the condition, he is still sure of Salvation. As on the other side, if he be sure of Salvation, then he is sure to performe the condition: without which he cannot be sure of Salvation. Now those whom our Article saith, God hath constantly Decreed to bring to Salvation, they are sure of Salvation. And therefore are they sure of that Repentance, and all other conditions or qualifications, without which they cannot be sure of Salvation. Perchance the same matter in Mr. Hookers words will be of more authority. *Our Saviour when he spake of the sheepe effectually called, and truly gathered into his fold, I giue vnto them Eternall life, and they shall never perish, neither shall any pluck them out of my hands, In promising to saue them, he promised no doubt to preserve them, in that without which there can be no Salvation, as also from that by which it is recoverably lost.* But in a second place, let the questioners giue mee leaue to aske them a question? *whether in this their damning of men regenerate, that doe not particularly repent for euery great sinne, they doe not bring in a Doctrine of despaire?* For if one of these great sinnes euer happen to be forgotten, it is the very case of sinne against the Holy Ghost: *There remaineth no more sacrifice for sinnes, but a certaine fearefull looking for of iudgement and fiery indignation.* A sinne forgotten, cannot be forgiven.

Discourse of
Iustification.

Heb. 10.

There is no salvation without particular Repentance, nor no particular Repentance without particular Remembrance; Again we know that some live in an innumerable variety of great horrible sinns, such as *S. Paul* reckons, *1. Cor. 6. 9.* Now if these men after come to repent, it is impossible for them to remember their numberlesse particular sinns which they haue committed, and to apply to them a particular repentance. Then by the same reason it seemes to mee it were impossible they should be saued. But if God accept a generall repentance of them, it were good to bring some place of Scripture which saith that others cannot bee saued in case of forgetfulness, by generall repentance. It is the saying of Doctor *Francis white*. *The promise of Remission of sinns is conditionall. Esay. 1. 16. 17. &c. and the same becometh not absolute vntill the condition be fulfilled, either actuell, or in desire, and preparation of the mind.* Now if that desire and preparation of the mind to Repentance will serue, surely I thinke there is no child of God, that hath not had a full desire and purpose to repent of all his particular sinnes, and especially the great ones. Yea we find in them by experience a preparation and readines of mind to actuall Repentance. *David* hauing his sinne plainly discouered to him, presently falls to Repentance, and is presently released of his sinne. And *Hezekiah* being convinced of his sin in pride, presently accepteth the chastisement of his sinne, and his humbling immediatly followeth in the Text. And *Peter* when he had denied

Reply to Fisher.

2. Sam. 12. 13.

2. King. 20. 19.

Luke. 22. 61.

Christ, as soone as Christ looked vpon him, he went out and wept bitterly. Whence it appeareth, that the seede of Repentance in these great falls of the Saints is

not dead but sleepeth; it lyes in the earth during this winter of grace, being ready to bud, as soone as the frost of Tentation is dissolved, and the Sunne of Righteousnesse warmeth it with a new accessse, and increase of beames and heate. And here I thinke it is worth the obseruing, that there are certaine sins that are certainly knowne to be sins, yet while the strength of tentation is vpon the Saints, they partake very much of the concealement of secret sins. For the same lust and corruption that preuaileth vpon the Will of a Saint to do so great a sinne against which his Will was determinately bent and resolued, casteth also very commonly a mist on the vnderstanding of the same Saints, that the thing formerly appearing, out of measure sinfull, now doth not looke like a sinne, for the flesh hauing darkened the vnderstanding for a season, that appears not in the shape and odiousnesse of sinne to the flesh, which most plainly and evidently appears sinfull, being seene by the spirit. And therefore a Saint after a great sinne, when he comes truely to discern it, is like a man awaked; awaked I say out of a slumber of the flesh, wherein his eyes were closed. and hee saw not sinne to bee sinne, and awaked into the light and sight of the Spirit by which alone a man spiritually discerneth. So *David* had neede of a plaine similitude, to conuince him of a sinne that was in it selfe plaine enough, but no doubt by lust so couered and hid from appearing in the true shape of sinne, that before this discovery which awaked the Spirit in him, he had not the full and true sight of the odious and vgly face of his sins. Briefly, *Pharisee* who dyed in his sinne, was saved or damned. I thinke no man will be so cruell as to
say

say he was damned; wee see he had a good affection to the Arke of God, and no doubt a good loue to God, for whose sake he loued the Arke, but his good loue was ill managed; & the wrath of God came vpon him, because hee serued that God in an ill manner, whom no doubt he loued, with a good zeale and affection. Now if *Uzzah* was saued, by this Doctrine he must actually repent of this sinne, which was so mortall to him. But first wee reade of no such actuall Repentance, and next the suddenesse of the stroake may seeme to preuent it. But on the other side, if he did actually repent, then may any Saint else be thought actually to repent, and so this question is againe needelesse, as before was proued to be absurd. And surely he which gaue *Lezabel* that seduced the seruants of God, a *space to repent*, may be thought to be at least as gracious to the spouse of Christ, (his Saints and members) euen to giue them this space to repent, to whom wee know he hath giuen the grace to repent.

If they doe now reply, are Saints immortall having sinned? I answer by asking againe, Was *Lezabell* immortall, when God gaue her space to repent? Beside, no death can prevent Gods mercy; God knows the time of his Saints, and if *Sparrowes* fall not to the ground without Gods prouidence, much lesse doe Saints. God hath the time of Saints in his hand, and the same God hath also Grace in his hand; and therefore nothing can hinder him, but that he may prevent the time which he hath in one hand, with the grace which he hath in an other. Yea as he is the Lord both of life and grace, so is he of tentations. Therefore as hee can command time to stay and grace to hasten, so
also

also can he command tentations to take what time he pleaseth, and can make them to keepe what distance he will, to the last time of the Saints. Yet I may adde further, and I thinke that *Arminians* can hardly disprove it; If a Saint haue in him the grace of Repentance, which would bring forth the Act of Repentance if he had time, it were somewhat strange that a Saint should be damned, not for want of grace (but) only for want of time. Now the remaining grace of Repentance, after the fall of Saints, appeares before in *Dauid* *Hazekiah* and *Peter*, who readily repented vpon their summons. And even *Bertrius* himselfe confesseth, that neither *Dauid* nor *Peter* in their falls, did wholly loose the Holy Ghost.

Thirdly, this question is grounded on the Popish distinction of sins mortall and veniall: A distinction which Doctor *Francis white* in his *Orthodoxe*, hath with sound reasons and allegations mightily battred. There it is said by him; *That concupisence is as verily sinne as Adultery*; And that there is a plaine Commandement against it; now the breach of any Commandement (especially the body of it) must needs be mortall. So when a man conuets his neighbours wife, yea, his neighbours Oxe, hee hath mortally sinned. Here vpon appeares a diuers fault and mischiefe of this question or obiection. First a man is in perpetuall feare & torment, because such lusts do so often arise in him. Secondly, this obiection hath but onely vanity or nothings in it. For it is an argument raised out of nothing, and nothing in the hands of the creature will make nothing. The distinction of sins into veniall and mortall is nothing, for euery sinne is mortall. Death
runnes

runne along with the whole breach of the Commande-
 ments; *Cursed is he that hath not in all things which* Deut. 27. 26.
are written in the booke of the Law to do them. Now if the
 curse and wrath of God bee annexed to the breach of
 any part of the Law, surely the breach of any part of
 the Law makes a man subject to wrath & consequent-
 ly to death. *For the wages of sinne (even of all sinne* Rom. 8. 13.
without exception) is death. Now if all sinne be mort-
 all, and the mortallnesse of sin be the reason of the in-
 compatibility of grace and salvation, then every sinne
 and breach of the Law is incompatible with grace, and
 so a Saint may fall from the state of Grace many times
 in a day; and many times in a day he had neede to be
 againe regenerated. But on the other side, if they will
 allow Grace to stand with mortall sinne in the breach
 of one Commandement (as the tenth) they must bee
 forced to allow it likewise in the breach of another; at
 least if they will allow Grace to be compatib^e with the
 mortall breach of one halfe of a Commandement, they
 may be inforced to allow it in the breach of the other
 halfe. For mortallnesse of sinne being the cause of in-
 compatiblenesse with Grace, this mortall sinne run-
 ning all along through the whole breach of the Com-
 mandement, the effect of incompatibility must needes
 runne along with it throughout the whole breach of
 the Commandement. Or else as Grace may stand
 with the breach of one halfe of the Commandement,
 so may it stand with the breach of the other halfe, ex-
 cept men will stint the Grace of God, and say it can-
 not reach home to overcome the whole breach of a
 Commandement, especially one of the second Table
 as that of Adultery, which is vsually reckoned one of
 their

their mortall sins. Yea, it were fit that these flinters of Gods Grace, should giue vs a Table of all the breaches of euery Commandement, and then put downe their finger iust on the place, where the breaches leaue to be veniall, & begin to be mortall. This seemes very necessary for the full discerning of a matter of so great consequence and concernment, as falling from the state of grace; for without this knowledg a man may fall from the state of Grace by some sin which he knowes not to be mortall, and then forgetting it or neglecting it, there is an end of him, he must be damned for ever. But to make such a Table by Scripture is altogether impossible, and without Scripture it is yaine and friuolous. How much better were it to say with the Scripture, That in the Iustice of God sin & life are incompatible, euen any sin with life eternall. But by the Grace of God, sin and life are not incompatible; for God in his Saints leaues euen now a remnant, of the body of sin, that often leades them captiue to the Law of sin; and yet at the same time there is the Spirit of life which is in Christ Iesus, freeing them from an absolute reigne of sin & death. There is a remainder of the old *Adam*, & a seede of the new *Adam*, and the motions, yea single acts of the old remainder, doe not kill the whole immortall seede of the new *Adam*. As one action doth not make a habit, so one action doth not destroy a habit, especially these infused habits, which are grounded in a godly nature, and an incorruptible seede.

But that I may shew them the cause of their mistaking, (which is the way to remedy it) I giue them to vnderstand, that their error come from hence, because they do not weigh these things in the Balances of the

SANCTUARY

Rom. 7 & 8.

2. Pet.

1. Pet.

Sanctuary. They do not weigh spirituall things, with the weights of the Spirit. For if in these vpright Balances, they did weigh sinne and grace together, they should finde, that in the old man there being buds and leaues and fruits of sinne, sinfull thoughts, words, and actions, and the like in the new man the buds and leaues and fruits of sinne, cannot ouer weigh more, then the buds and leaues, and fruites of grace, but it is a reigne and whole body of sinne, that must counterpoyle, and equall a reigne and body of grace. More plainly thus, one particular sinne, may preuent and cut off for the time some act of grace which should haue preuented it, but one act of sinne, doth not cut of and expell, the whole new man and body of grace. The whole seede and roote of Grace is not digged vp, but by a whole body and reigne of sinne, and indeede this whole reigne of sinne, is absolutely a sinne which the Regenerate cannot commit. There are diuers places that confirme this in the Scripture, yea, diuers places in St. Iohns first Epistle. I take notice of one: *Whosoever is borne of God doth not comit sinne, for his seede remaineth in him, and he cannot sinne, because his seede remaineth in him.* A regenerate man wee know can sinne actually, but he cannot sinne in the full seruice of sinne: and euen our Sauour himselfe interpreteth the committing of sinne, for the seruice of sinne, *Whosoever committeth sinne is the seruant of sinne.* But this seruice of sin and the seede of God are incompatible, and therefore the seede of God still remaining in the Regenerate, (which the Apostle affirmeth) this raigne of sinne cannot stand in them with it. So are the Regenerate still safe, while single a quall sinnes do not destroy the whole

1. Ioh. 3. 9.

1. Ioh. 5. 4. & 18

Ioh. 8. 34.

whole seede of Grace, but onely a whole seruice of sin, from which the Regenerate are preserued, by the seed of God that remaineth in them. Briefly a remaining seede is neuer lost, neither by actuall sinnes which are committed, which do not ouerweigh and preuaile against it, nor by a body of sinne, which the seed of God remaining for ever exc'udeth.

And hereupon in the second place these men may also plainly perceiue their error, in saying that a Saint by some actuall sinne is in the whole state of damnation. For the seede of God remaining in the Regenerate, hee cannot be wholly in the state of wrath and damnation, for there is something in him with which God will not be angry, euen the remaining seede of God. But you will aske me perchance, Is not God angry with sinner? Yes, and very angry with a very great sinne; but yet his whole wrath doth not arise when there is a seede of Grace that abaites the wholenesse of his wrath. Therefore let vs againe set vp the balances of the Sanctuary, and as before wee laid the whole seed of Grace in one balance: against one single sinne in the other balance: so now let vs lay the seede of Grace together with some single sinne in one balance, and the whole or full wrath of God in the other. And let vs withall know that our mercifull Father looketh vpon these balances through his beloued Sonne Christ Iesus. and then wee shall soone find that single sinnes ioyned with a seede of Grace, will not draw moue, and counter-weigh a whole and intire wrath. God beholding a Sonne of God (though with some sinne through that first Sonne in whome he is well pleased doth not suffer his whole displeasure to arise vpon

vpon him. There are drops of wrath (as Hieron^{ie} note:) and there is a hot wrath, *Psal: 6.* And there is a whole displeasure, *Ps 78. 38.* Now these drops of wrath may be vpon lesse sinnes; yea a hot wrath, may be vpon a Saint, for greater sinnes, but a whole displeasure is not vpon him, except he had a whole reigne of sinne; and from that (as I shewed before) a Saint is preserved. For there is still a seede of Grace remaining, and with that seede God cannot be angry, yea he killeth it, and where this loue remaines, there the wholenesse of wrath is abated, so much as is the measure of this remaining loue. Neither is this without the word of God. For God himselfe, when he hath said, of a Saint, *I will be his Father, and he shall be my sonne;* he saith also, *If he commit iniquity: I will chasten him with the rods of men, but my mercy shall not depart away from him as I tooke it from Saul.* God when he was angry with Iehosaphat, Hee told him by the Prophet: *Shouldst thou helpe the ungodly &c. Therefore is wrath vpon thee from the Lord.* Yet withall God forgat not the seede of Grace in his heart. *Nevertheless there are good things found in thee, thou hast prepared thy heart to seeke the Lord.* So though there be a measure of wrath, and God in measure contend with these branches of sinne, yet the roote of grace remaining, *Grace also remaineth.* As long as the seede of God remaineth, so long vnion with God remaineth, and as long as vnion with God remaineth so long a man is in the state of grace, and cannot be wholly in the state of displeasure. But as millions of sinnes lying vpon the Sonne of God, brought with them such a heavy displeasure of God, that in regard of the anguish and

Hieron. Epist. lib. 1. cap. 2.

2. Sam. 7. 14.

2. Chron. 19. 2.

Elay. 27. 2.

plague of it, to which he was deliuered vp, he cryed out; *My God, my God, why hast thou forsaken mee*, and yet as concerning vnion, God had not forsaken him; so also in the sonnes of God vnited to this Sonne, though for some single sinnes a great wrath may arise, and God in regard of outward feeling may seeme to forsake them, yet that vnion still remaineth, and whom God hath thus knit together, no man can put asunder. In Christ that became sinne for vs, all the sinnes of the Saints and vnion with God were not incompatible, wherefore sinnes and vnion with God are not incompatible. And though this vnion was Hypostaticall, and our a lower vnion, yet from that Hypostaticall vnion, our vnion is deriued, and that vnion safegards and preferueth the vnion deriued from it. His vnion is the Rocke on which our vnion being built, that Rocke preferueth the Church vnited vnto it. The strength of Christs vnion, is (not the weaknesse but) the strength of our vnion, and in his safe vnion our vnion is safe against the gates of Hell. And this is the very point that accuseth and conuinceth their horrible blasphemny, that say wee are no safer by vnion with Christ, who was God and man, then by generation from *Adam* who was but a man that had not vnion with God.

But perchance some will object, this is a dangerous doctrine to be taught, That Saints cannot fall from the State of Grace. And why? Because men will presume. But let the objectors remember, that the question is whether it be true or vntrue, not whether there may be ill vses made of it. For if it be true, then this is iust *Cardines* argument against whole relying on

Math. 16. 18.

Math. 7. 25.

Ioh. 14. 19.

Ioh. 17. 20. &c.

1. Pet. 2. 5. 6. 7.

on the merites of Christ, because the people would breake out at this gappe, and leaue buying of heaven with their owne merites. So might wee argue, that the Grace of God may not be taught, because some turne it into wantonnes, nor men send their sonnes to the Vniuersity, because knowledge puffeth vp. But let not Gods truth be muzzled vp with carnall policy: especially let not truth bee denied to bee truth, because flesh and blood makes ill vses of a spirituall truth.

But secondly, I deny that this doctrine is dangerous to breede carelesnesse in obedience, yea, it is a spurre and encouragement vnto obedience. For if wee consider how it is deliuered, and to whome it is deliuered, and with what cautions and conditions it is to be delivered, it will be found to be a doctrine most comfortable, and most advantagable, vnto holinesse. The vsuall manner of delivering it, is by the way of Incouragement vnto obedience. Euen the whole Law is enforced vpon this ground: *I am the Lord that hath deliuered thee from the house of bondage, thou shalt haue no other Gods but me &c.* which agrees iust with the song of Zacharie, *That wee being deliuered from our enemyes might serue God without feare, in holinesse and righteousnesse &c.* In the next place we may consider, that this Doctrine only appertaineth to the Regenerate. To them only it can be so deliuered, that it may bee received. Now the Regenerate haue in them a godly nature, a spirit of loue, and the loue of God being shewed and sealed to them, the spirit of loue in them is enflamed to a more seruent loue of God. And the more a man loues God, the more will hee keepe
his

his Commandements. So that it is most true which
S. Iohn speaks. *Hee that hath this hope purgeth him-
 selfe, as God is pure.* But the cleane contrary is said by
 these men, *He that hath this hope, defileth himselfe as the
 Devill is filthy.*

2. Ioh. 1. 9.

Ioh. 1. 6.

In the last place, let vs take notice what cautions &
 conditions are annexed vnto this Doctrine. God
 knoweth our frame, and he seeth that by nature wee
 are nothing but flesh, *Ioh. 1. 6.* And even after Rege-
 neration there is a great remainder of the flesh even
 in the Regenerate. Now this flesh is apt to be puffed
 vp, not vpon this onely, but vpon any excellencie of
 the Spirit, *knowledge, Revelation, yea, vpon the grace
 of God, yea vpon humilitie* it selfe. Therefore God
 hath certaine scourges for his childrē, to beate downe
 this flesh from presuming and exalting it selfe above
 measure. *whom the Lord loneth, he chasteneth, and hee
 scourgeth every sonne whom hee receiveth.* Hee hath
 scourges of diuerse sortes, he scourges them in their
 estates, he scourges them in their bodies, he scourgeth
 them in their mind, yea in their soules themselves. He
 scourgeth them by men, hee scourgeth them by De-
 vils, he scourges them by good Angels, he scourgeth
 them by his owne hand, even by hiding his face, by
 withdrawing his comforts, by sending terrours into
 their soules: so that no scourge almost is wanting but
 only Hell; yea, there is not wanting a kind of tempo-
 rall Hell, but only a Hell eternall. *Dauid* is scourged
 with the death of the sonne of his sinne, with the re-
 bellion of another sonne, with the rayling of *Shimei*,
 with an exclusion from the Royall Citie, *So that hee
 wept as he went vp, and had his head coneyed, and he went
 bare-*

heresore, he was called, A bloody man, and a sonne of Beliall. And now I doubt not, but he was fully instructed by those scourges, to buy those finnes, no more at this price; his flesh was forsaken downe that he humbled himselfe vnder Gods chastisement, and accepted it: Let him curse, for the Lord hath bidden him. 1. King. 11.
Salomon also sinning was scourged with the scourges of men; Hadad the Edomite; Rezon the sonne of Elhadad and Ieroboam the sonne of Nebat. and Hazeabiah for the pride of his heart, had a fearfull scourge vpon his estate and posterity; all that is in thine house shall be carried into Babylon; And thy sonnes which thou shalt beget shall they take away, and they shall be Eunuches in the palace of the King of Babylon. 1. King. 20. 13.
Briefly some are deliuered vnto Satan for the destruction of the flesh, Paul himselfe is buffeted by the messengers of Satan, lest hee should be exalted aboue measure, and the Corinthians not iudging themselves, are iudged of the Lord, so that some of them are stroke, and some of them asleepe. The terrors of God which I call a temporall Hell, shake the soules of the Saints hauing sinned, and grinde them into contrition: So they cry out, There is no soundnesse in my flesh, because of thine anger, neither is there any rest in my bones, because of my sinne. I am feeble, I am sore broken, I haue 2. Cor. 12. 7.
torred by reason of the disquietnesse of my heart. Psal. 38. Thus wee see to the Doctrine of *Assurance* are annexed remedies against Security and Presumption, so that it needes not an vntueth to deny it, but onely discretion wisely to deliuer it. When the Doctrine of *Assurance* is taught, let these chastiments of God vpon the pride and security of Saints be deliuered with it; and then a spirituall Doctrine being deliuered with these cor-

K rectines

reſiſtiues and corroſiues of the fleſh, will bee comfortably profitable to the ſpirit, and not hurtfull to the puffing vp of the fleſh. The Grace of God in a Saint ſeeing the goodneſſe of the Lord ſealed to him on the one ſide, and the terrors of the Lord on the other ſide, hath ſufficient grounds of a full and awfull reſolution, to ſerue God with reuerence and feare. It is the ſaying of an holy man neere 200 yeares ſince, *Doctus domino Gratia, et eruditus verbare ſubſtractionis, &c.* A Saint being taught by the gift of grace and by the Rod of Gods frownes and temporall deſertions, takes heede of pride, takes heede of ſecurity. And Gregory the great, hath an excellent paſſage wherein he ſaith, that God doth keepe the ſoule of a Saints in ſo even a ballance, counterpoſing vertues with Tentations, (*Miro modo agitur, ut nec de virtute, quiſſiam extollis debeat, nec de tentatione deſperet*) Thus hee neede not to be liſted up with his virtues, nor diſpaire for his tentations. Greg. in Iob. lib. 9. cap. 5. So it will be vnneceſſary as it is vnttrue to ſay that a ſonne of God may be damned, for euen therefore are they ſcourged here, that they may not be damned hereafter but that they may be receiued. *They are ſcourged with the ſcourges of men, but the mercy of God is not taken away from them; they are iudged of God, that they may not be condemned with the world.*

Heb. 12.
Cor. 11. 32.

But the ſame men that are ſo hard againſt the Saints, yet they are very kinde to the Reprobates, and they that will not allow a particular grace to giue vnto the Saints a ſure ſalvation; will allow a generall grace to giue vnto all, (Reprobates and all) an vncertaine ſalvation; Yea, to ſpeake the truth vnder the ſhew of

a generall saluation, they giue no saluation at all. For man fallen will not stand, by that grace wherein man perfect did fall:—so that if effectuell grace be taken away, saluation is taken away. But what say they? Christ dyed for all. True, but what of that? Therefore all men haue grace to be saued by Christs death. A miserable in consequence. There can nothing follow but this, *Therefore Christ gaue himselfe a sufficient rancome for all.* The rancome is sufficient for all, it is offered to all, but all men doe not receiue it. Man by his fall hath depriued himselfe of grace, by which hee may accept the promises of grace, so that his owne incapacity, hinders him from accepting this generall remedy. A King at his Coronation giues a generall pardon; yet this doth not proue that all men are able particularly to apply this generall pardon. There are some that thinke themselves *rectos in Curia*, and that they neede it not, some are negligent and carelesse of their estates; and a third sort are ignorant of it, and a fourth is poore and cannot sue it out. So in the generall pardon offered in Christ Iesus, there are some *Iustificiaries*, as the Scribes and Pharises that thinke they neede it not, there are some that with *Esaie* despise it for carnall prophanenesse, there are some that are hardned and blinded being ignorant of Gods Righteousnesse in Christ Iesus, though they haue it Preached, yea though they haue a zeale of God and such are the *Jewes*; and there are some that neuer heard of Christ Iesus, and they cannot sue out a pardon by beleeuing in him of whom they haue not heard. But this is the summe of the truth: Man being wholly fallen by Free-will though assisted with a

Rom. 10.

Ioh. 17. 2.
Heb. 9. 15.

generall and sufficient grace, lost his Free-will, grace and life eternall. God in his mercy giues a Saviour with a sufficient ransome for all the sinners of the world, that of all the world he may take whom hee pleaseth, and by effectuell grace ioine them to Christ in an eternall vnion of blessed felicity. If Christ had not dyed for all, God could not of all haue saued whom he pleased. If hee had giuen effectuell grace to all, all would be saued; and then God had bin all Mercy, and no Iustice; If hee had giuen effectuell grace to none, none would be saued, and then God would haue bene all Iustice, and no Mercy. But God purposing to shew, both Mercy and Iustice, leaues some in the state of the fall, to which man voluntarily cast himselfe, and by effectuell grace ioynes others to Christ vnto eternall saluation. His Iustice cannot be accused, but his Mercy ought to be magnified: And wee are infinitely more bound to God for his sure Mercyes in that *Effectuell Grace*, by which hee certainly saueth millions, then to *Arminians* for their generall grace, by which they goe about certainly to damne all.

THE DOCTRINE OF THE Catholicke Church, of the Certaintie of Salvation.

Irenaeus lib. 5. c. 9

Templum Dei &c. That the Temple of God, which is inhabited by the spirit of the Father, and that the members of Christ should not be partakers of Salvation, how is it not a most great blasphemy?

Id. cap. 10.

Mori est iustitiam amittere habitatem &c. To dye is to lose the habilitie of life, &c. But this doth not happen to the

the soule, for it is the breath of life; neither to the Spirit, for the Spirit is simple, and cannot be dissolved, and is the life of them that receive him.

Partem aliquam spiritus tunc sumimus, &c. we receive *Id. cap. 11.*
a part of his spirit, unto the effecting and preparing of incorruption, by degrees accustoming, to receive and carry God in us; which the Apostle also called an earnest, that is, part of that honour which is promised to us of God.

Qui credit in filium habet vitam aeternam &c. He that be- *Clement Alex. padag. lib. 1. cap. 6.*
leeueth in the Sonne hath life eternall. If then wee who haue beleueed haue life eternall, what remaineth beyond the possession of life eternall

Non es, inquit, amplius seruus &c. (Hee saith) Thou art *Idem ibid.*
no more a servant but a sonne. If a sonne, then also an Heyre through Gods what then wanteth to a Sonne, when hee is an Heyre?

Qui credidit in nomine eius &c. Hee that beleueed in his *Ciprian de Orat. Dominica.*
name, and is made the Sonne of God, from that time must begin, both to giue thanks, and to professe himselfe the Sonne of God.

Scriptum est enim, Iustus fide viuere &c. (It is written) *Id. de Mort.*
The Iust shall liue by Faith. If thou art Iust, and liuest by Faith, If thou truly beleueest in God, why, since thou art to liue with Christ, and art secure of the Lords promise; dost thou not reioyce, that thou art called (by death) vnto Christ?

Plus amare compellimur &c. wee are inforced to loue the *Id. ibid.*
more while it is granted to us to know what wee shall bee, and to condemne that which wee were.

Conscia securitatis suae ocio &c. The soule knowing her *Hilary de Trinit. lib. 1.*
owne safety, resteth in quietnesse reioycing in her hopes, so much not fearing death, that shee accounteth it as the

way to life eternall.

Ibid in Mat. 23.

Chananeiam ipsa &c. The Chanaanitish woman, being now saved by faith, and **CERT AINE** of that inward mystery, and sure of her owne salvation.

Rogl. de spiritum.
cap. 15.

Per spiritum sanctum datur &c. By the Holy Spirit it is given, a restoring into Paradise, a returne into the Kingdom of heaven, a recovery of the adoption of sonnes, a confidence of calling God Father, a partaking of eternall glory, and that I may say all at once; to be in the fulnesse of all blessednesse, both of this life, and of those good things which are laid up for us in the life to come; which in the meane time wee do enjoy by **FAITH**, beholding that Glory as in a glasse. For if the **EARN EST** bee such, how excellent is the Perfection.

Ambrose Seru.
15.

Bene ait confido &c. Hee saith well, I am confident. For confidence is the strength of our hope, and an authority of hoping. Therefore hope still and no man can make thee ashamed of thy expectation. Our expectation is life eternall.

Id. in 2 Cor. 1.

Signavit nos dando spiritum &c. Hee hath sealed us, by giving his Spirit to us for an Earnest, that wee may not doubt of his promises; for if when wee were in the state of death hee gave us his Spirit, it is not to be doubted, but that to us being made immortall, hee will adde glory.

August. in Psal.
122.

Non praeter sperasse debemus &c. Wee must not bee without hope, yea wee may bee bold with great confidence, because if hee be with us on earth by charity, wee are also with him in heaven. Hee is below by the compassion of charity, wee are above by the hope of charity. For wee are saved by hope. But because our hope is certaine, though salvation be to come, it is as spoken of us, as if it were already done.

Tribulatio est enim nostra in presenti seculo, &c. Our 1d in Psal. 123.
 suffering is in this life, and our hope in the life to come, and except in the sufferings of this life, the hope of the life to come did comfort us, wee should perish. Our say brethren, is not yet an performance, but in hope. But our hope is as certaine as if the thing were already done. Divers other places have beene already cited out of him of Emall perseverance. I referre the Reader particularly to his booke. *De Bono Perseuerantia, & de Correctione, & gratia* where among many other sentences approving the Perseuerance of the Soules of God, hee saith (cap. 9.) *Nullus eorum, &c.* None of them being changed from good into evil doth end his life.

Exempla est a morte anima, &c. That soule is freed Prosper in Psal. 114.
 from death, euen though shee bee compassed with mortall flesh, which of unbleasing is made blecning: and besides this perfect eternall rest from all labours, which the death of the Saints precious in the eyes of the Lord doth obtaine, the soule which is deliuered from the death of infidelity hath also her rest in this life; euen that soule which ceaseth from the workes, not of righteousness, but of iniquity. Such a soule which is now alive vnto God, and dead to the world, and is diligently buried in spirittuall in deauours, not resting in an idle, but a quiet tranquillity, of humility and meeknesse, she accounteth as now possessed, whatsoeuer with an vnshaken hope she patiently expecteth.

Neque plura de saluati, &c. Neither is the grace of Christ the Saviour of us all enaile to force extended toward vs, but in good hope, the possession of the Kingdome of heauen lasting and eternall life, and the absence of all euill, which with affliction with griefe, are likewise added. For it is written of the Saints, *et exultant in eis* upon their heads.

Probi

Cirill Alex. Com-
 ment. in Esa. li. 3.

Id in Iom. lib. 9.
cap. 44.

Probi viri, cum mundū possideant cor. &c. Good men, having a pure heart, became the receptacles of the comforter, as it is possible to men, in this life, and they do know that they shall enjoy great and wonderfull rewards. For they shall be sanctified of the spirit and they shall be made partakers of all good things and the basenesse of bondage being cast off, they shall be adorned with the dignity of adoption of the sons of God, which Paul sheweth, saying: Because yee are sonnes, God hath sent the spirit of his son crying, Abba, Father.

Non accepistis spiritum servitutis &c. You have not received the spirit of bondage &c. For hee cannot be a iust man in the sight of God, who serveth him not for love, but for feare. which place I alledge, because the fallers from Grace, by teaching this falling from Grace, do teach men a Doctrine, by which men must be continually in servile feare, and so this very end they abusively alledge, Bee not high minded, but feare, and, worke out your saluation with feare and trembling.

Id in Iob. lib. 16.
cap. 2.

In Scriptura sacra aliquando &c. In the holy Scripture, sometimes the gift of the Holy ghost is called an Earnest, because thereby our soule is strengthened vnto the Certainty of inward hope. well therefore it is said by Paul, Who hath giuen vs the Earnest of his Spirit; For to this end haue wee received this Earnest, that wee may hold a Certainty of that promise which is made vnto vs.

Anselme in Rom.
2.

Mandatum Dei si timore sit parat &c. If the commandment of God be done, by the feare of punishment, and not by the love of righteousness, it is slavishly done, and therefore not done. For that fruite is not good, which doth not proceede from the roote of love, &c. Wee haue received the Spirit of Adoption, whereby wee call God our Father: For the very spirit of God himselfe, giueth wit-
ness

nesse to our spirit, that is, hee makes our spirit to know and understand, that wee are the sonnes of God.

Habes, homo, huius arcani indicem spiritum &c. O man, thou hast the iustificing Spirit for a Teacher of this secretes, Bernard, Ep. 107 in the same witnesssing to thy spirit, that thou also art the Sonne of God. Take knowledge of the counsell of God in thy Iustification, &c. For the present Iustification of thee, is both a reuelation of Gods counsell, and a certaine preparation vnto future glory.

Aliquis non potest, &c. A man cannot haue that friendship with God, which is called Charity, except hee haue a Aquinas 1. 2. quest. 65. art. 5. Faith by which he beleeueth that there is such a Society and Familiarity of Man with God, and do hope that himselfe pertaines to this Society. Now how certaine and infallible this hope is, let himselfe also speake. Hope goeth Id. 2. secunda q. 18. art. 4. on to her end by way of Certainty, as partaking Certainty from Faith, which is in the knowing Faculty.

Bradwarden proues Perseuerance, to be a free gift of God unto man. and therefore not of man to himselfe by Gods Bradwarden, de ac causa Dei. lib. 2. cap. 14. Grace, which first position is the very ground of infallible Perseuerance, and the latter of falling away: and hee inferres. *Propter hac huiusmodiq; motiua, &c.* For these and the like motiues, it seemes more probable to mee, and more agreeable to reason, and Catholicke Doctrine, that Perseuerance is not giuen to merits, but is freely giuen of God, according to his free Grace, free Prædestination, and free Purpose, as the first working grace that iustifieth a sinner.

Non peccat uidelicet ad mortem; &c. Hee doth not sinne, vnto death, but this hee hath not of himselfe, but from this, Ferns in 1. lxx. that hee is regenerated into a Sonne of God, by Faith and Baptisme: for this regeneration doth preserue him. For

by Faith hee is made the Sonne of God, by Faith he is cleansed from sinne, by Faith hee is preserved in the obtained righteousness, by Faith hee overcomes the world, the flesh, and the Devil, and by Faith hee riseth againe after falling, and therefore Satan cannot touch him. Hee may indeede dare to tempt the godly; So likewise hee durst to tempt Christ; Tea sometimes hee drines iust men vnto a fall, as wee see David and Peter: But FINALLY, as in Christ hee could haue nothing, so neither can hee preuaile ouer the Saints. For none can take Christs sleepe out of his handes. Wherefore going to his Passion, hee recommended all those that beleueed in him vnto his Father.

A heartie desire for the conversion of those that hold the finall aversion and falling of the Saints.

AS themselues hold that they may depart from fundamentall Truths, vnto fundamentall Errors, so I wish that they may also depart from fundamentall errors, whereof this seemes to be one. That Christ Iesus the Sonne of God is not that Rocke, which preserveth the Church that is built on him, that the gates of Hell cannot preuaile against Her.

THE GROVND S OF ARMINIANISME, Naturall and Politicke.

Nature is a ground of Arminianisme, but it is corrupted Nature, euen that Nature, by which wee are the children of wrath. Neither is Nature the fountaine and spring of it, by a large common way, as the flesh is generally the mother of haeresies, but by a more peculiar, inward and deepe generation. There are
two

two euills, that by mans wretched fall are deeply grounded, and intermingled, with the very principles and rootes of man; and as farre as man is man, so fast and so deepe, their venome and infection doth enter. The one is *Pride*, and euill that by the fall hath so thoroughly soked and pierced into the foundations of *man*, that man naturally desires to stand by himselfe, and to bee a selfe-vpholder, which is no other then that miserable perferment, which the *Diuell* at the beginning promised to mankind in their first parents, *That they should bee as Gods*. For it is God onely, whose *Name is I am*, it is God onely that is a selfevpholder, and standeth of himselfe; and it is by the stabilitie of God alone, that all other things are established; from whose establishment, as much as the wills of the Creatures are freed, so much they are in danger. Yea this substantiue, and selfevpholding estate, is to corrupted Nature, a very plausible and desirable thing; and man exceedingly desires with the prodigall sonne, to haue his portion put by his Father into his one hands, euen to haue Gods grace, deliuered over to the keeping of *Mans Freewill*, But the miserable consequence of this, in that prodigall sonne plainly appeared when hee had gathered all, *Hee went into a farre country, and there wasted all his substance with riotous living*. Mans will, will not keepe the grace of God, but will forsake and spend it, as *Adam* our common Father did at the beginning; neither may it be hoped, that the sonne with a great portion of corruption, should stand, in that state of freedome, wherein his Father newly comming from the hands of God his maker, would fall. Therefore it is the true safety

Exod. 3. 14.

Luk. 15. 13.

of mans will, to bee held by God, rather then to be left free to hold God; to bee established by grace, rather then to establish grace in it selfe, to bee apprehended by God, rather then to bee left free whether it will apprehend God, or no. Surely the Diuell, is as strong as euer, if not more strong by being more cunning, and man being lesse strong, because more corrupt, his fall cannot bee but more certaine. Therefore if the Diuell, and his spirituall wickednesses, powers and principalities must bee resisted, and overcome, wee haue need of the whole armour of God, yea wee haue neede of God himselfe to support, strengthen, and establish vs; and accordingly the Apostle fitly begins, *Bee strong in the Lord, and the power of his might.* For as else where, *Hee which establisheth vs in Christ is God.* The Deity is the Rocke, which in Christ Iesus establisheth vs and makes vs to stand; and so to stand, that *the Gates of Hell cannot preuaile against vs.* The Rocke keepes vs, wee keepe not the Rocke, yea the Rocke keepes vs, that wee keepe the Rocke, for if it did not so, the Rocke did not keepe vs, for if our keeping of the Rocke, were not kept by the Rocke, wee should neither keepe it, nor bee kept. But Scripture saith, wee are kept from falling, *because wee are grounded on the Rocke,* and therefore the Rocke doth keepe vs euen from falling from the Rocke. But this true and onely ground of safety, the *Pride* of man scorneth and despiseth, and it still desires to haue the will free and loose from this establishment of the Rocke, that in the sand of this freedome, hee may build a glorious, but a ruinous house, and walking in the Turrets of it, hee my say of it, as that stalking
and

Eph. 6. 19.

2. Cor. 1. 21.

Mat. 7. 25.

and presumptuous Monarch, Is not this great Babylon, Dan. 4. that I haue built, by the might of my power, and for the honour of my maiesty? But this *Pride* is a most certaine way to ruine. For the same man that would bee like a God, God made him vnlike a man, and the same heart that swelled into the assuming of God-head, was changed into the heart of a beast, vntill hee lifted up his eyes o^r Hea^uen, and honoured him that liueth for ever, whose Dominion is an everlasting Dominion, and who doth what hee will in the army of Hea^uen, and the inhabitants of the Earths. Wherefore it is the safety of our Will, to be established by that supreme Will, which onely is stable, and to attribute the safety of our Will, to that G O D, from whom onely wee can receiue it, Except wee rather approue this *Great Monarch*, in his pride, then in his repentance, and do loue proud Ruine, rather then humble stability.

And indeede *Arminianisme* may iustly looke for Ruine, for it opposeth stability. Yea I dare confidently to affirme that *Arminianisme* opposeth the maine scope and summe of the Scripture. The maine scope of the Scripture is this, to bring all Glory to the Creator, from the Creature. This Glory plainly ariseth, while wee see the great vncertainty and mutability of the most perfect Creatures, not established by vnion with the Creator: and the strength and stability of the weakest and most fraile creatures being knit to the Deity. A paterne of the one is *Adam* with his Free-will, and a paterne of the other are the members of Christ Iesus. And that this latter paterne may bee more evidently eminent, God hath chosen out of weake and corrupt mankind, the most weake and

1. Cor. 19

wretched, *That hee which glorieth, may glory in the Lord.* Thus is the whole Frame of Scripture as it were a maine Body of our Doctrine, which giues glory to God, by making the Creature, wholly to depend on his Creator: And *Arminianisme* is an opposition to the same Scripture, and to the Doctrine thereof, while it giues the stability of the Creature to the will of the Creature; so that a Creature may answer St. Paul (as I learne an *Arminian* hath answered) *Ego me ipsum discerno: I make my selfe to differ from another; I am mine owne establisher.* But be it still our stedfast ground, *That Hee which establisheth vs in Christ is God. And who is God saue the Lord, and who is a Rocke saue our God.*

1. Cor. 4. 7.

2. Cor. 1. 21.

Psal. 18. 31.

Another *Naturall* ground of *Arminianisme*, is the *Naturall wisdom of man*, or the *wisdom of Naturall man*. This *Naturall wisdom* approoues that onely for true wisdom which it selfe comprehendes, and the wayes which are past finding out, or are contrary to that which it hath Decreed for *wisdom*, are meere *foolishnesse* to it. Wherefore euen the *wisdom of God*, and the *Iustice of God*, if they bee not wise and iust that way, in which the *Naturall man* thinkes *wisdom* and *Iustice* onely to bee, hee censureth the one to be Folly, and the other Iniustice. Thus by the fall of man, man is fallen into this drunkenesse, that hee thinkes the *wisdom* creating, can bee measured and iudged by the *wisdom* created, yea, not by the *wisdom* created, but by the *wisdom* corrupted. The *wisdom* of man fallen, is set for a Iudge of the incomprehensible *wisdom* of him who made man in his perfection; and hee that is now lesse then himselfe, will

will comprehend him, that was infinitely greater, then man, when hee was greater than himselfe. Neither is this a stone that wee stumble at, for lacke of notice, For God himselfe hath shewed vs. this Rocke of offence. *The naturall man, perceiveth not the things of God, but they are foolishnesse to him.* And *The world in the wisdom of the world knew not God.* 1. Cor. 1. 1, &c Now by the same reason, the more of this wisdom that knoweth not God, and that covers Gods wisdom to be foolishnesse, the more doth the wisdom of God seeme foolishnesse to it. Therefore there were no greater enemies and opposers to the Doctrine of God, then Politicians and Philosophers, both which were united in that most able *Naturall man*, and most venomous adversary of *Christianity*, *Julian the Apostate*. And that God may glorify this wisdom of his which they count foolishnesse, and make it to triumph over their foolishnesse, which they so seriously and tenderly, thinke to bee wisdom, hee takes simple, weak, and base men even foolish things, and by his spirit giving them his divine wisdom, hee confoundes the wisdom of the worldly wise, while these foolish things are sayd by the wisdom of God, and the wise men perish by the wisdom of man. So that there remaines no other remedy for this disease of humane wisdom, but *that such men become fooles, that they may bee wise*. They must put off humane wisdom, and esteeme it to bee folly, if they will put on the wisdom of God. The *Naturall* wisdom must bee captivated by the Spirit, and a spirituall Doctrine must be receiued by a spirituall understanding, for spirituall truths are not kindly to bee receiued but by a spirituall

rituall hand. And surely if *Humane* wisdom had
 neede to bee put off in the receiuing of any spirituall
 Doctrine, it had neede especially to bee laid aside in
 receiuing the Doctrine of the *Grace of God*. For that
 Doctrine is very spirituall, it flies high, and the top of
 it pearceth the cloudes, and hides it selfe in heaven,
 to bee adored rather then to bee discerned. And so
 the great *Apostle* him-selfe doth leave it. Now these
 high, and most spirituall doctrines, offend the eyes of
 naturall wisdom, which enioyeth those secrets chief-
 ly which it selfe comprehendeth, and accountes a
 transcendent wisdom to bee foolishnesse. So the
Owle thinkes day to bee *night*, and the *sunne* to bee a
 cause of blindness; but the *Night* goes for day, and
 the setting of the *sunne*, to bee the Spring of the mor-
 ning. Therefore the wirt of man, offended with
 the purity of this spirituall doctrine, hath invented a
 doctrine of its owne which exceedingly agreeth, with
 the wirt of man that bare it; for here (though not in a
 better case) the Mother is the *Nurse*. The wirt of Man
 hath made a Foard in the depths of God, it hath
 found out the wayes that are past finding out, and
 where *St. Paul* cryes out *O depth*, there they leade a-
 long their schollers, that they passe through it almost
 with dry feete. The plot of *Election* and *Grace* is disco-
 uered, and these men will tell you the reasons of Gods
 Counsell; Neither is it a new devise of mine, to ac-
 cuse Mans wisdom of this folly, it hath long since
 beene done: yet will I bring a witness whom I may
 call an *Oracle* of these last times, a man of the most
 sound and definite Iudgment, that these latter Ages
 haue brought forth, And his discovery may very well
 serue for a remedy.

The Divines of greatest name, held that Article (of free Prædestination) for Orthodoxe, and the contrary for Heretical; because good writers of the Schoole, as Saint Thomas, Scotus and others, did commonly thus beleene, That God before the foundation of the world, out of the vniuersall masse of mankind, by his onely and meere mercy did chuse some to glory, to whom he prepared effectuell meanes for the obtaining of the same, and this is called, so Prædestinate. And of these there is a certaine and determined number, which is not to dee increased, &c. Yet this opinion was oppugned by other Divines, but of lower note; who called it hard, cruell, horrible, and impious, as that which made God to bee an accepter of persons, &c.

The first sentence, indeede comprehending a great mystery and secret, doth humble the minde of man: and while on the one side, it presentes to man, the deformity of sinne, and on the other side the excellency of Gods grace, it wholly fixeth him vpon God. The second opinion is more plausible, popular, glittering, and agreeable to the pride of mans heart, and in this respect it was acceptable to the Fryers; professing more the Art of preaching, then the sound knowledge of Diuinity. It did also seeme more probable to the Courtiers, as being agreeable to reasons of policy. And indeede those who defended it, because they relyed on reasons meere-ly humane, they preuailed with men of humane wisdom, but when the matter came to bee tryed by testimonies of Scripture, then their cause soone fell to the ground. Hist. Concil: Trid: Lib: 2.

So wee see here the same Author leades vs to a second ground of *Arminianisme* which is Policy. It were too long for a worke which I intended to bee short, to insist on the seuerall sorts of Policy, in which this error hath

hath beene rooted, and from which it hath sprung vp, and spread abroad the branches of it. My Author hath discovered one of the Friers; it serues their turne best for Rhetoricall perswasions, and plausible declamations. And I wish other Clergy-men had not also their Politicke endes, and did not seeke to get glory to themselves, by selling the glory of God. No question it were an outward and seeming glory to them, if when a man hath killed the seed of God in him, they without any seed of God could make this man to liue againe, & to enter into heauen, not being regenerated, that is, having wholly lost his *Regeneration*. But in these gaines, God looseth; for his seede looseth the glory of being incorruptible, that corruptible man may get the glory of God.

3 But I hasten to another *Policy*, and that is, *The plot of bringing in Popery*. Whosoeuer will bring in *Popery*, into a country strongly fixed in the *Protestant Doctrine*, must not presently fly in the face of the whole *Protestant Doctrine*, but his onely way, is to worke into it by these degrees of plausible *Arminianisme*, euen to put in these little theewes (they seeme litle to naturall men) into the window of a Church, & then they may vnlocke the doores of a Church, and let in all *Popery*. Our Religion is contained in diuers & seuerall Articles, & they run vpon one Thred of Establishment & Authority, now if you can cut this Thred but in one place, and breake through the Authority which established the, you may easily see, that all the rest like beades will run out. But here a word may serue to the wise,

4 Fourthly, *Arminianisme* being a kind of twilight, and a double-faced thing that lookes to two Religi-

ons

ons at once, *Prottestantisme* and *Popery*, hee that is in it, is like him that stands in the borders of two adioyning Kingdomes, who is ready to dwell in either, as either serues his turne best. So that an *Arminian* is like a fly- ing fish, if preferment be among the birds, he is ready to fly after it with the birds, and if it be among the fishes, then among the fishes he will swimme after it.

Fifthly, it seemes to be a factious ground wherevp-
on Politicke men may worke their owne ends, & that
I may vlc the wordes of one that perchance will be
more pleasing to some, and one that seemes to acknow-
ledge such a thing *de facto*. *Did no wiser men, or man*
worke vpon perhaps exasperated mindes, or exasperate MONTA-
mindes to worke vpon, as it hath hapned else-where in GUES
pointes of controuerted Diuinity. called into question, or Appeale. p. 42.
maintained on Foote, that Religi:n may serue for a stat-
king horse to catch fooles, and bee pretended to serue
Turnes.

For I yet hasten to a Sixth Policy, and that is a fear-
full one, even a Policy to loose Religion, Land and
all. For there is not a Policy more advantagable to the
Spaniard, then to bring in Division into a Land, by
bringing in *Arminianisme*. This is not wordes but
deedes, which I speake. Foreven this Division, had
almost forfeited the *Low.countrys* to the *Spaniard*.
And whom the warres of so many yeares, did make still
stronger, the peace of a few yeares with *Arminianisme*
had almost brought to ruine. And it is well knowne
to some that haue travelled, that this very Counsell
hath beene given to the King of *Spaine*, by an ex-
crable Author, for the destruction of *England* and the
Low.countrys, even to bring in this doctrine, which

now hath gotten the name of *Arminianisme*. But farre
 bee it from vs, so to deuide our selues, by opinions,
 that wee should make our selues weake and our ene-
 mies strong. Let vs much rather like brethren, which
 quarrelled before, cast away the quarrels, and ioyne
 together against a common Enemy, both of Church
 and State. Let vs strue to put our selues into the same
 Religion, into the same vnity, wherein God protect-
 ed, and prospered vs, against this deuourer of *Europe*,
 and his *Inuincible Nauies*. Wee neede no other Reli-
 gion, no other vnity to preuaile against him hereaf-
 ter, then that wherein wee haue miraculously preuai-
 led against him hertofore. The same God of truth and
 peace, will defend vs in the same Truth and the same
 Peace. And I doubt not but the heart of the Parlia-
 ment is to this Truth and Vnity, and fully resolved,
 to passe by that path vnto all due seruice, and fit
 supply that may tend to the strength of H I M,
 who is called in the Scripture *The breath of*
our Nostrills, and to the confusion of His
 and our Enemies. *Amen.*

AN ADVERTISEMENT CON- cerning the *Allegations*.

I thinke it fit to cleare the pertinencie of the Alle-
 gations, which perchance by some may be miscon-
 ceived.

First in the point of prædestination; I thinke those
 since *Austen* are most of them without exception, and
 speake to the poynt it selfe; which is a free choice of
 some, from the whole corrupted Masse, they being
 like

like the rest when they were chosen, but made to differ by choosing.

Those before *Austen*, if they bee not so full and punctuall, *Austen* himselfe (there alledged) doth excuse them, yet I doubt not but they do shew a difference of men, made by the meere grace and pleasure of God.

Secondly in the point of Freewill: I thinke the maine point of supposed freedome is this. An indifferency or æquilibrionnes of the *will* no way partially inclined, but æqually able to incline it selfe any way. In this freedome the *will* is imagined of some, to bee set by a generall sufficient grace, whereby it is freely able to beleeue or not to beleeue, to receiue the grace of saluation or to resist it. And in this opinion, the will it selfe is the fountaine of receiuing saluation; and grace doth not physically and effectually moue the will to an assured receiuing of it, but the will freely moues it selfe, yea moues grace toward the receiuing of it. Yet further some do not only put *freewill* where there is a state grace, but even there where is onely the state of nature, and vnregeneration, and to this end they peruert the place of *Paul*; *To will is ready with mee*; but there wantes power to effect it, by reason of the load and chaynes of sinne which hinder the affecting. For here they say *S t. Paul* spake of himselfe as hee was vnregenerate: though it cannot bee denyed but *Saint Paul* was regenerate when hee spake it, yea, hee sayes in the same place that *hee serued with his mind the Law of God*, which no vnregenerate man doth! *Rom: 8. 7.*

Now these places which shew the power and efficacy

cy of *Grace* on the *will*, not leauing it in an æquilibriumne and indifferency to all wayes, but inclining it certainly and effectually one way, these I thinke are pertinent to disproue the supposed freedome of will, which rather moueth grace, then is moued by grace. They disproue the kingdome of the will ouer grace, and do proue the Kingdome of God in grace on the will.

Againe those places which shew the power, dominion, and tyranny of Lust and the Law of sinne on the will, they are also pertinent to disproue the same supposed freedome of will. For they shew the mighty and effectuall power of sinne on the wil, in the Captiuitie of the will vnder the Law of sinne. For where there is a Captiuitie, there cannot bee this imaginary Freedome, Againe this very Captiuitie of the will vnder Concupiscence, necessarily interreth, a subiecti- on of the will in Regeneration vnder effectuall and raigning Grace, as profound *Bradwarden* excellently gathers in the place alledged vpon this point of Free- will. For the strength of Concupiscence must be counterpoysed in the will at least by an æquall strength of grace: wherefore if Concupiscence haue so much power to incline the will from God to the Creature, surely Grace in the conuersion of a sinner must haue so much power as to incline the will to the Creator from the Creature.

If it bee sayd, That some of the Fathers, do speake somewhat more largely for freewill in other places, that moues mee litle. The one may bee the sayinges of preiudice, the other of Iudgment, the one may proceede from an opposition to the *Atomichess*, the other from

from a single, and irrespectiue consideration. And it is acknowledged generally that before *Pelagius*, there was an inconvenient largenesse in many speeches concerning *Freewill*. Sure I am that seemes most to come from the Spirit, that attribute (especially in first motions vnto God) lest glory to man, and most to God, And the Dictates of the Spirit should onely bee of Authority in points of Diuinity.

Lastly, for the point of *Certainty of Salvation*, I know there is a twofold *Certainty*. Things are certaine in themselves, or they are certaine to vs. And places that affirme either of these concerning the Salvation of Saints, do also affirme a finall Perseuerance of Saints. For if our saluation bee certaine in it selfe, our perseuerance without which there is no saluation, is also certaine. And if our saluation bee certaine to vs, our perseuerance without which there can bee no saluation, is also certaine to vs.

And howsoever some may perchance object other places of the Fathers, that from temporall desertions, great falls of the Saints, and finall Apostasies of temporary beleeuers (Matt. 4. 16. 17.) do seeme to intimate a generall possibility of falling from grace, yet it is worthy to be noted, that among and amid these doubts which humane frailty suggesteth, the voice and testimony of the Spirit breatheth forth, that layes hold on heauen, as an undoubted inheritance, inferring now in these Saints, as before in *S. Paul*, *If sons, then heires, and heires annexed with Christ*. And one testimony of this Spirit of Truth, is of more worth then all the doubts of humane frailty.

True it is and wee acknowledge it, that the best
Saints.

Psal. 77. 8. &c.

Saints are sometimes terrified with their owne great infirmities, Gods temporall desertions, and the fearfull falls of others: And in these agonies they say, *Is his mercy cleane gone for ever, doth his promise faile for evermore.* But withall being received by the Spirit, they acknowledge, *This is mine Infirmity: Gods way is (high & spirituall) in the sanctuary, & with his strength hee redeemeth his people.* And even this very terror of the Saints, from which some would make an obiection against *Certainty of saluation*, is an answer to another obiection made against the same *Certainty*. For these terrors serue for a remedy against that carnall security, which they doe vsually object against *Spiritual Certainty*.

1. Pet. 1. 5.
Rom. 11. 36.
Luk. 2. 13.

To summe vp all these Doctrines into a chaine and connexion of blessednesse: while God of his free mercy chuseth some to saluation, from others equally wrapped in one masse of corruption, while by effectual Grace hee rules in their hartes and wills, and lastly while hee dwelles & continues his kingdome in them by an immortall seed, keeping and leading them infallibly to saluation: Man is safe being kept by the power of God vnto saluation, and all the glory of Mans saluation is given to God. And then let all

the world listen to the musicke of heauen resounding in this Doctrine: *Glory be*

to God on high, and peace on earth.

And let all the people say,

Amen.

And let all the people say,

Amen.

And let all the people say,

Amen.

